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THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE ANGLICAN HIERARCHY AND  
THE IRISH CHURCH.

WE are taught by the highest authority to judge of the tree by the fruits it produces. It is possible, no doubt, to apply the test in an uncharitable spirit, and thereby obtain from it untrustworthy results. But, in general, and judicially applied, the rule commends itself to the good sense of all men. In ecclesiastical, as well as in other matters, as is the system so will be the kind of life it nurtures. And this life, though for a long time it may be but latent, will be sure to reveal itself in all its essential characteristics, when put to the proof by crucial occasions.

We regret that we are not able to congratulate the Anglican hierarchy on the manner in which they have met the proposal for the disestablishment and disendowment of the Irish Church. They may be assured that there are not a few persons who theoretically disbelieve the doctrine of diocesan episcopacy, and who disapprove of the civil establishment of Churches, who would have rejoiced, nevertheless, in being able to point to the bearing of the bishops in relation to the present political juncture, as an illustration of the elevating, ennobling, spiritualising influence of true Christianity. Such persons regard the principle, and even the external interests, of Protestantism as immeasurably superior to any views they may hold respecting the constitutional form of a Christian Church, and they attach more importance to any victory won for the Gospel of God, as such, than to the strongest verification of their opinions and beliefs on minor matters, when that verification is given at the expense of the Church's reputation in its religious capacity. They would have been cheered and spiritually refreshed and strengthened by any striking manifestation on the part of the Episcopal Bench of a spirit worthy of the Master whom they serve. In a time of prevailing secularism and scepticism it would have been to them a cause for devout thankfulness, if those who are commonly recognised as rulers in the house of God had accepted the present remarkable crisis in a spirit indicating unflinching trust in truth, in righteousness, and in godly sincerity, as out of sight more powerful in doing God's work on earth than the wisest political arrangements which man could contrive for it. We are sorry to say that

hitherto no such reason for gratitude has been afforded them.

This shortcoming of the dignified ecclesiastics of the Anglican Church appears the more remarkable when the special circumstances under which it is exhibited are taken into account. The policy which has been submitted to Parliament, and which will shortly be submitted to the nation, in regard to the Irish Church Establishment, is a policy professedly grounded on necessity, aiming at conciliation, and, to the apprehension of most men, characterised by justice. It cannot for a moment be denied that underneath the surface of Irish society there is a vast amount of disaffection. It can hardly be pretended that such disaffection, if it was not originally quickened, is not stimulated and exacerbated by the State favouritism ostentatiously extended to the Church of the wealthier minority. It is quite certain that Ireland cannot continue to be governed on the principle of Protestant ascendancy, without resort to the most stringent coercive measures, nor without risk of dangerous embarrassments in our foreign relations. There are reasons, therefore, of the utmost gravity, for not allowing things to go on in their present course. The bishops must surely have seen this. They must have known that public opinion, both at home and abroad, denounced the Irish Church Establishment as a scandal, and as a prolific source of political ill-will. They must have anticipated that it would have to be dealt with. They had good grounds for knowing, moreover, that the statesman who undertook to deal with it, did so in no spirit of hostility to the Anglican Church, and that, however mistaken might be his judgment, his motive was an unquestionable desire to effect the conciliation of the sister kingdom by doing her justice.

Now, we do not hold it up as a matter of reproach that the Anglican hierarchy have found themselves unable to look upon the Irish Church in the light in which it is looked upon by Mr. Gladstone, by the majority of the present House of Commons, by at least three-fourths of the British people, and by the educated of all foreign countries. But at least they might have given utterance to some unsecular and unselfish sentiments on the question. If, indeed, Christ's truth had been threatened, one would have expected their combined and uncompromising hostility. But in this case, nothing whatever is touched but the worldly position, the public endowments, and the political privileges of the Church. They are to be taken from her, not because of any disposition to injure or insult her, but because they cannot be continued to her without serious peril to the commonwealth. The complaint to be made of the bishops is that they do not seem to appreciate the spirit in which Christianity would prompt them to act under such circumstances, or, if they appreciate, that they do not exhibit it. The occasion is certainly one which invites a decided assertion, especially by the chief representatives of the Anglican Church, of spiritual manhood. Some of the clergy have turned it to this high account. When, for instance, the Rev. Dr. Temple said, "Even if the very next result were the disestablishment of the Church of England, too, I could not be a party to the maintenance of an Establishment which requires that injustice should be done," and when, in reference to the Church of

England, he said, "It must be tried by its work, and I will accept no other title," every candid man must have been impressed by the moral grandeur of the position which he assumed. We should be sorry to do the Bench any wrong; but we cannot call to mind a single sentence spoken or written by any one of its lordly occupants which reveals as these brief utterances do the domination of the temporal by the spiritual in their souls, and the ascendancy of faith over sight.

Let us suppose a case. Let us suppose the episcopate, or any considerable members of it, holding some such language as the following to the British people:—"We do not see as you appear to see in reference to the Irish Church Establishment. We do not anticipate, as you appear to do, the conciliation of the Irish Roman Catholics by withdrawing from the Irish Protestant Episcopalians the political and pecuniary favour which the State has bestowed upon them exclusively. We think that in compelling the latter to fall back henceforth upon their purer creed, their greater intelligence, their religious energy, their willingness to make personal sacrifices in support of their faith, you are putting them to needless hardship. But we are unwilling to stand in the way of any reasonable attempt to secure the confidence of the now alienated Irish people. What you demand in the name of justice, take, if so it must be. Possibly, we have relied too much upon secular and subsidiary agencies, and too little upon our incomparable spiritual advantages. But, be this as it may, the trial to which you expose us, reluctantly as you say, and for the sake of Imperial unity and peace, shall not disturb our faith in 'the pure word of God.' We shall lose nothing which our Master is not able to make up to us abundantly. Our strife is not for 'the things which perish,' but for 'the faith once delivered to the saints.' That Church which you aim to depose from what you call her unfair position, needs no assistance from injustice. She has within her a life which no change of her external circumstances can destroy. We will hasten to succour her. We will invoke for her the sympathy and liberality of our brethren in England, and of other Christian communities. Let secular statesmen deal on their own responsibility with the secular arrangements which affect her—we have no fear that loss of State favour will rob her of her spiritual vitality or diminish her spiritual influence."

This would have been high ground to take, but not higher than Christianity requires. But nothing resembling this has come from the Bench. Not one sentiment has the nation heard from them in this matter which illustrates the power of faith, or the lofty disinterestedness of a Christlike spirit. Not one glowing thought has been flashed forth to witness to their self-sacrificing fervour. They leave this to Dr. Temple, to the Vicar of Doncaster, and to here and there other unworldly and heroic clergymen. But they are themselves absorbed, or they seem to be, in "minding the stuff." Society takes note of the temper they are displaying—and, assuredly, episcopacy has not gained by it. They might have powerfully commended the reality as well as the dignity of true Christian faith to the world. Hitherto they have neither done nor said aught which those who love that faith will be proud to remember.



## BISHOP-MAKING—PAST AND PRESENT.

ONCE more the souls of High Churchmen are gladdened with the announcement that the possibility of permitting the consecration of an opposition bishop in Natal is under the consideration of the Government. This present week, indeed, must be fertile in sources of gratification to the whole school of those who believe in the necessity of bishops, and all the extreme developments of the system of which bishops are the key-stone. When Mr. Bright himself has just been assuring the electors of Birmingham that he will be no party to any measure designed "to drive all Ritualists from the Church of England," it is surely tolerably clear that in whatever else the England of to-day is different from the England of the past, bishops are every whit as deeply-rooted a national institution as they were five-and-thirty years ago. It was just five-and-thirty years ago when the Anglican clergy were thus addressed by one of the ablest and respected of their number:—"I am but one of your number—a Presbyter—and therefore I conceal my name lest I should take too much on myself by speaking in my own person. Yet speak I must, for the times are very evil, yet no one speaks against them. . . . Consider a moment. Is it fair, is it dutiful to suffer our bishops to stand the brunt of the battle without doing our part to support them? Upon them comes the care of all the churches. This cannot be helped; indeed it is their glory. Not one of us would wish in the least to deprive them of the duties, the toils, the responsibilities of their high office. And, black event as it would be for the country, yet (as far as they are concerned) we could not wish them a more blessed termination of their course than the spoiling of their goods and martyrdom." Thus, on the 9th of September, 1833, began the first of the famous "Tracts for the Times," and in the midst of the results of the movement thus inaugurated we are now living. In absolute seriousness, without a suspicion of the ludicrous aspect of the mere association of the idea of modern English prelates and of spoliation and martyrdom, did the modest presbyter thus call upon his brother clergy to arise to a sense of their blessed privilege in being ordained by "successors of the Apostles." "The Government and country," he went on to say, "might so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance." The word "disestablishment" had not then been invented; and on what were the clergy then to rest their claims of respect and attention upon their flocks? Clearly only on one thing—on the fact that they were ordained and governed by bishops.

And now where are we all? and what has been the fate of our unhappy bishops? If the most learned and zealous members of the University of Oxford could thus anticipate the ruin of the episcopate as a national institution through the operation of the Liberalism which had just carried the Reform Bill of 1832, what has been the actual episcopal history since their doom was thus foretold? One smiles as one thinks over the melancholy tale. For spoliation and martyrdom the bishops have got their palaces rebuilt; their Convocation and their Pan-Anglican Synod, wherewith to glorify and amuse themselves; their incomes, on the whole, augmented; their patronage untouched. Their numbers slightly enlarged at home, with an addition of colonials *ad libitum* scattered broadcast over the world. Their powers and influence over their clergy are enormously increased, though they cannot as yet abolish a refractory incumbent without the intervention of the law-courts. And with all the horrors, Papistical and others, with which we are threatened as a consequence of Irish disestablishment, nobody dreams of looking for the destruction of bishops, whether literally or metaphorically, or for the sending them out into a cold world, poor as were the Apostles from whom they boast to be descended. So wonderful has been the change, that the retention of the English Establishment is now upheld by many a Liberal, as an instrument for controlling episcopal tyranny. What was the old-fashioned Radicalism is politically triumphant, and the Bishops share its victory. The Tories, now in office, flatter them with holding out a possibility of putting in force the Colenso-excommunication issued in the Jerusalem Chamber. When the Liberals return to office it will be under a chief who, as one of the trustees of the Natal Bishopric Fund, refused to pay Dr. Colenso his stipend till compelled by a court of law, and, with one of the stoutest of Nonconformists in his Cabinet, repudiating all wish to drive out the Ritualists from the Church. Episcopacy, as such, is, in truth, in her ascendant; whether Bishops themselves are Low, or

High, or Broad, or given to croquet, or processions, or to crozier-carrying. How long will it last, then? As it is scarcely a paradox to say that the Papacy is being destroyed by the Popes, are we in like manner to witness a series of strange episcopal extravagances which will issue in the self-destruction of episcopal influence? What may yet spring from the Natal complications? As five-and-thirty years ago the appointment of an Anglican-Prussian Bishop at Jerusalem roused all the energies of latent High-Churchism, issuing in the long series of secessions to Rome, and developing into this wide-extended Ritualism, is the appointment of an opposition Bishop in South Africa to be the turning point in the destinies of Anglican Episcopacy?

Wonderful, indeed, it is, and as amusing and instructive as it is wonderful, to look back to the portentous fuss and enthusiastic prophecies with which that oddest of all odd episcopal novelties was achieved by its promoters. Reading the past by the light of the present, it is difficult to say whether the inventors or the adversaries of that scheme itself exhibited the most absolute ignorance of human nature, and of the results to which their device would lead. That the King of Prussia, Chevalier Bunsen, and Lord Ashley should agree to go wild in setting up a sham prelate in the midst of the motley races who dwell in Jerusalem, as a means of consolidating the pure Protestant principles of Germany, Switzerland, and England, was a phenomenon scarcely more singular than the good faith and terrified anger with which the originators of the "Tracts for the Times" resisted the scheme as an act of deliberate apostasy from true Church of England principles. If the Jerusalem Bishopric had not been set up, and the Rev. J. H. Newman had not been engaged by a London publisher to write a book on the Arians, it is probable that the tracts would never have been issued, and that the union of the few Oxford clergymen for the resistance of Low Church and Latitudinarian views would never have been accomplished. Of all unsubstantial unrealities, never was any one more utterly a fiction than the topic over which its royal, philosophical, and aristocratical inventors shed tears of pious rapture. It rapidly fell into obscurity, and its effects in promoting Protestantism have been simply none. But, on the other hand, what marvels of energy has it aroused among its antagonists! What must have been the latent Episcopalianism in the English mind, when the mere founding a petty bishopric in a foreign land on non-episcopal principles created that rapid spread of the genuine principle which the last five-and-thirty years have beheld. It sounds laughable enough to hear a zealous Presbyter gravely telling English bishops that the best thing he can wish them is the spoiling of their goods and martyrdom. Of course it was not a joke at the expense of the right reverend fathers. But what a reality has the actual concrete "bishop of the period" become in our own day; and all through the sending out of that non-episcopal Bishop Alexander, to please the Prussian King and his speculative Minister, and an English Evangelical viscount. The King and the philosopher are gathered to their fathers; the viscount is now an earl, denouncing Episcopalianism in its final development in the House of Lords; and as for the bishopric itself, probably not one in a hundred readers can tell whether it still even exists. The eager fight about an objectionable prelate is transferred from Asia to Africa, as the battle-ground of conflicting principles; and who can tell what will be the indirect consequences of the fight? And will our children look back upon the storms which now agitate us with the same cynical indifference with which most people remember the troubles which agitated the Churchmen of a single generation ago?

## ECCLESIASTICAL NOTES.

We suppose that, as a rule, more value, in a very important sense, is to be attached to what the members of a party may say to each other than to what they may say to the world. Hence we attach some considerable importance to what is at present being said in Church journals concerning the Irish Church question. Writers in such journals indulge in half-confidential communications. They let us see what is privately thought about questions of the day. It is possible to gather from their communications the drift, especially, of clerical opinion. Of course few persons write to public journals, or, at least, comparatively few letters are printed. But then the men who write are the men who are possessed of the most active and enterprising intellects, and who, therefore, have a ruling influence with their brethren. How very few persons, out of the nation at large, take a public part in public questions? Yet it is

quite easy to gather from the speeches and writings of the comparatively few the drift and tendency of public opinion.

Upon this consideration we may perhaps gather, from the recent writings of some Churchmen, the direction which opinion within the Church is now taking. We find, as a rule, disestablishment and disendowment taken for granted, but it is pleaded with great earnestness, that if these events should take place the Irish Church should be left in possession of freedom. The *John Bull*, which represents the ultra-Tory section of Churchmen, deprecates equally the proposed measure of Mr. Gladstone and the recommendations of the Royal Commissioners. It is of opinion, in general terms, that what the Irish Church needs is a better organisation, whereas the Commissioners, in its opinion, by reducing the number of dignitaries, propose a worse. One is amused at finding in the columns of this journal the opinion of "a most learned clergyman, a strong Tory," an opinion quoted with editorial approbation, that the recommendations of the Commissioners are "revolutionary, unjust, and hostile to the rights, and not only the rights, but the efficiency of the Church." As no word worse than "revolutionary" has been flung at the Liberation Society, it may be assumed that that Society is now getting into what Churchmen will consider to be respectable company. It is to be gathered from this, that the *John Bull*, as it openly says, is in favour of no half measures. It is of opinion that the Establishment must either be strengthened or set free. We do not find even a faltering expression of opinion that the first event is likely to take place, but we do find this,—

It will, as we have said before, be due to the craven policy of Churchmen themselves, that the necessity should arise for the disestablishment of the Irish Church, but should the day come, so far from trying to make the best bargain, we are convinced that the truest policy is to demand entire freedom from a State whose love has proved so cold. If endowments are left, well; but let them not be purchased at the cost of State control, when all the advantages of State recognition are gone.

The *Guardian* is of opinion that while the Report of the Commissioners will be useful to Mr. Gladstone and his colleagues when they come to settle details, it "will not influence a single vote at the coming elections, at least in favour of retaining the Establishment." The correspondents of this journal take the same line as that indicated in the *John Bull*. Thus the Rev. J. W. Molynaux, of Sudbury, who considers that disestablishment is probably inevitable, suggests that Conservatives should support Mr. Gladstone in securing that measure of freedom and endowment which many of his usual supporters would grudge her. Mr. Inman advises an early acceptance of some such measure as Mr. Gladstone's, and Mr. How pleads long and earnestly for freedom for the Church to govern herself in case she should be disestablished. He thinks that politicians are not disposed to grant her liberty, and he therefore summons his brother Churchmen to "fight for freedom." Now, in such a battle, Churchmen, however reluctant they may be to accept them, might have worse allies than Nonconformists, but if they will look at the political "platform" of the Nonconformists, they will find that unrestricted freedom to their Church is the most prominent amongst the objects which Dissenters are anxious to obtain. A great deal has been written by members of the Liberal party of the evil influence of Irish endowments, but more upon the evil influence of protection and control. Churchmen, therefore, who desire to secure the freedom of the Irish Episcopalian community, will find not only no opponents, but warm supporters amongst all classes of Nonconformists.

The *Watchman* also writes of the Irish Report. It thinks that, five years ago, its recommendations might have commanded the general assent of the Liberal party, have been received with respect, and discussed with care and attention. It proceeds to hit the following blot:—

The proposal to uproot small Protestant churches in Romanist districts, and to apply their revenues to the support of Protestant churches in Protestant districts, is beset with two immense drawbacks;—in the first place it gives up the argument which has been so frequently urged on behalf of the Irish Church—that it ought to be upheld in the midst of Romanists as a protest against error and a testimony for the truth; and, secondly, it will unquestionably aggravate the dissatisfaction of the Romanists to find themselves still encumbered with taxation to support churches for Protestants in distant and perhaps flourishing localities.

It has been pretty generally assumed, during the Ritualistic controversy, that the northern dioceses were free from this taint of the Established Church. It has, however, now made its appearance in the diocese of Carlisle, whence it will no doubt spread to neighbouring folds. Some Churchmen there have conceived the intention of forming a "Burial Guild of the Holy Trinity." Amongst the ceremonies which this guild proposes to establish, are the burn-



ing of wax candles day and night near the body of the departed in the chamber of death, and the carrying of a "processional" cross in the funeral cortege. Four tall candlesticks, "from three to four feet high, with candles lighted," are also to be placed at the head of the coffin in the church, and incense is to be waved over the coffin. We have heard of playing at hanging and playing at worship, and the other day some extraordinary accounts were published of our American cousins playing at funerals. This, however, is the first English instance of the last kind which has come under our notice. On the whole, we do not wonder that Bishop Waldegrave has set his face against the practice. We might say something about a bishop and his clergy quarrelling, but this takes place so often now that there is nothing new to say.

Election times give occasion for numerous squibs, some good and amusing, and others neither good nor amusing. In the latter category we are compelled to place the address of the Protestant Association to the electors of the United Kingdom. It calls, in inflated language, upon the electors of the "empire" to maintain the supremacy of the Crown and the Protestant institutions. It dwells with rolling gusto, and in the style which was current just before the Ecclesiastical Titles Act was passed, upon the errors of Popery, and finally falls back upon the endowment of Maynooth. It informs the public that in 1852 it drew attention to this endowment, and as a result 218 members voted against the grant; and it inquires if so much was done in 1852, what may not be done in 1868? The misfortune of this inquiry is that it needs an answer. The answer is that the Maynooth Grant is not abolished. Reasoning by analogy, we may conclude that the appeal of the Protestant Association will result in the disestablishment of the Irish Protestant Church.

The meeting held last week at Bishop Stortford in connection with the establishment of a new middle-class school for Dissenters, under the charge of the Rev. R. Allott, deserves especial remark. One is half provoked to say, first of all, that some good middle-class public schools, of the kind which this is intended to be, are nothing like full, but this argument is always bad. The more, within reason, that there are, providing that they are good, the better will all be filled. As a rule, owing, we judge, in greatest degree, to the peculiarly domestic habits of Dissenters, there has been an indisposition amongst us to send our children to public schools, and it will require an unusual moral as well as intellectual success in the new institution to remove the prejudice which prevails upon this head. The Bishop Stortford school starts with, and has, a fair chance. Should it not succeed, it is to be hoped blame may not all be thrown upon the master, which is usually the case, when the committee are, for the most part, responsible. We do not quote the new establishment as indicative of an increased desire for education, &c., amongst Dissenters, for we have never found them deficient in this desire.

#### IRISH CHURCH LECTURES.

THE NORTHAMPTONSHIRE VILLAGES.—The open-air meetings on the Irish Church question, which were suspended on account of the harvest, have been resumed during the past month. Meetings have been held at Welton, Ashby-St. Leger's, Braunston, Staverton, Floore, Dodford, and Charwelton. The audiences have been large in comparison with the number of the population. The speakers have been received with warm sympathy, and at one place only, viz., Dodford, was there any attempt at interruption, which was, however, quite unsuccessful. The following gentlemen have addressed the meetings:—The Rev. Thomas Adams, Messrs. Briggs and Fidler, of Daventry; the Rev. W. Williams Jones, of Weedon; the Rev. T. Robinson, of Brington; the Rev. J. W. Cole, of Braunston; and Mr. Mace, of Woodford.

DAVENTRY.—The Rev. Charles White, of London, delivered a powerful lecture on the Irish Church at the Independent schoolroom a few days ago. The chair was taken by E. Ashworth Briggs, Esq. There was a crowded audience, which manifested an enthusiastic interest in the proceedings.

MORETON-IN-MARSH.—On Tuesday evening Mr. J. L. Gane, of London, delivered an address in the White Hart Assembly-room, to a large audience, on the "Irish Church." The lecturer was introduced by the Rev. H. Kerrison, who presided. Mr. Gane, in the course of a graphic and interesting discourse, traced the history of the Establishment during the past 300 years, exposed its abuses, and gave a considerable amount of statistical information in reference to the population and the relative position of the various religious bodies. The lecture was warmly applauded, and at the close a vote of thanks was accorded to the lecturer and chairman.

BLOCKLEY.—A lecture was given by Mr. Gane, at the Crown Assembly-room, on Wednesday last, on the "Irish Church." Mr. Reynolds, of Paxford, presided, and the room was filled to overflowing by electors and non-electors, who listened to the statements and appeals of the eloquent lecturer with the

greatest attention. Perfect unanimity prevailed, and at the close cheers were given for Gladstone and Bright, for the Queen, thanks to the lecturer, and a resolution passed approving of Mr. Gladstone's policy on this question.

#### A CONSERVATIVE ON THE IRISH CHURCH.

Last week we stated that at a recent lecture on the Irish Church at Stowmarket, the chair was taken by Mr. Pettitward, an influential Conservative of the neighbourhood, who expressed his determination to support Mr. Gladstone's policy. We now give his speech on the occasion, which we extract from the *Suffolk Chronicle*:—

The Chairman, in opening the meeting, stated that it was not for discussion, but to listen to a lecture from Mr. Carvell Williams, and being present did not pledge them to any opinion with reference to the Irish Church, for he hoped and believed that among those present were persons of different opinions. He continued: For my own part, I am aware that I could not occupy the position of chairman unless I agreed on the main question with those by whom the meeting has been convened. (Cheers.) It does appear to me to be at variance with the maxims of justice and of free government that the Church in Ireland should be maintained at the will of the civil power in Ireland expressly for Irish purposes, and entirely from Irish property, and yet directly in opposition to the wishes of the great body of the Irish people. (Loud applause.) But then this is only half the question. It leaves untouched those difficulties of rearrangement on which many of us, who agree so far, will most likely find ourselves at variance, when we come to them. It is much more easy to agree as to what is wrong and in need of amendment than as to the means of putting it right. (Hear, hear.) But we must take the first step first—we must decide on what is wrong; and there is a reason which makes it especially suitable on this question to take the first step, and it is this, that if a paramount claim of justice can be made good, all other considerations must be made secondary to that, and must give way to it. (Hear, hear.) The full scope of Mr. Gladstone's resolutions went no further than to condemn the establishment and the endowment of the Irish Church, and Mr. Williams's lecture is to be confined to the same limits. (Hear, hear.) I will not set a bad example by trespassing on your time, but it is necessary to look ahead. I may, I think, remind you that altering an old constitution is in many respects, on a very much more serious scale, like altering an old house. You don't like the style of architecture, you find the rooms ill-arranged and unsuited to modern wants; but if it must be remodelled, let it be with a careful and a jealous, and, I am sure I may say, with a reverent hand that you move those old props and disturb those old foundations. Things of very different character, after standing a long time together, come to lean against and to entwine with each other, and the house and the constitution alike are not the property of any one generation, to do as it pleases with them. Work that is done now will be fraught with good or with evil for millions hereafter, and if these considerations must weigh with every thoughtful patriotic mind, how must it be with those who are members of the Church of England, who believe that the Church which it is proposed to disestablish is the appointed teacher of God's truth; that it is their duty and their highest charity to wish that all men can be brought within the pale of it? Bear with me for one moment while I call your attention to those in the Church—Churchmen who are supporters of disestablishment, and are charged with indifference to the spiritual welfare of others, with being parties to the depriving them of the means which we deem to be vital to their best interests. Our answer will be, that that establishment and endowment for 800 years, having produced no perceptible effect in spreading truths or in teaching these people—(Hear, hear)—establishment and endowment are no part, certainly, of Christ's or the Church's doctrine. (Cheers.) Church property must, like other property, stand upon a political, and social, or legal construction, and not upon distinctly religious ones. Take any of the momentous problems which will have to be solved during this discussion, and see how even they are to be solved by rules of business, prudence, and fair dealing. Take, for instance, this momentous one, how is a maintenance to be secured for those whose time is devoted to the propagation and ministration of religion to the people of the land, and especially to the poor, so that none shall be left out? Another question. If national endowment is the best provision, with whom will rest the right of disposing of and controlling that endowment? how in any particular country like Ireland, ought that endowment to be controlled? These questions, I venture to think, ought to be answered by Englishmen in the case of Ireland, without regard to the conformity or nonconformity of their own religious convictions with those of the Church of Ireland, and thinking so, I have come here to-night to say so, and to support, as far as I can, the movement which has been set in motion, and I am glad of having been allowed the opportunity to express my humble confidence in those statesmen who have set in motion and started this movement with integrity and sound judgment. (Loud applause.)

#### THE DISCUSSION ON THE ENGLISH STATE-CHURCH QUESTION.

The agitation of the State-Church question in England, suspended to some extent by Nonconformists, continues to be kept alive by members of the Church of England in the *Times* and other leading newspapers.

"A Layman," who fears that disestablishment looms in the distance, writes:—

If I mistake not, the people of this country, who, after all, are the lifeblood and strength of the Church, are becoming awake to the inconsistency of the ministers of the Church being divided into High, Low, and Broad Church parties, and are daily coming to the conclusion that, if the clergy cannot agree among themselves upon the meaning and intent of the Church's Articles, they must take the decision of the matter into their own hands, even if the result of doing so should be the dis-

establishment of the Church and the curtailment of the privileges of her ministers. I trust that the day when such an event will occur is far distant; but I cannot conceal from myself the fact that, unless the practices and constitution of the Church are brought more in accordance with the teaching of the Bible, and less reliance placed on the traditions and practices of a bygone and superstitious age, that day is much nearer to our doors than we are inclined to admit.

His remedy is to make the laity such an influential power in the Church that it shall be as much to the interest of the clergy to secure their goodwill and hearty co-operation as it is to obtain their gold and silver for the building and maintenance of churches and schools. "A Layman" recommends a moderate revision of the Liturgy, formularies, and articles, and that, in lieu of the present Ecclesiastical Courts, one or more courts, composed of delegates from each archdeaconry, should be formed in each diocese, in which the laity should be adequately represented, and that these courts should have power to decide on all questions of doctrine and practice which may be brought before them, and to give practical effect to their decisions by suspending wholly or partially an offending clergyman from his office, unless an appeal court, to be composed in a similar manner from the members of the province of Canterbury and York, should see fit to amend or vary the sentence.

"Another Layman" doubts church councils would work well, fears that the Prayer-book and Articles cannot be altered, and would prescribe a longer course of divinity studies and harder examinations, many of the English clergy being at present so slightly instructed in the faith as to be easily carried about with every wind of doctrine.

Appropos of "S. G. O.'s" recent letter, "G. C. W." argues that, by neglect to lay hold of the middle and working classes, rather than by "Episcopal weakness," the Church is disestablishing herself.

Go to what fashionable place you will, and you will probably find that the tradespeople, calling themselves Churchmen, are allowed to content themselves with congregational worship in Dissenting chapels; you will see the churches crowded with well-dressed people to the exclusion of the poorer classes; you will learn, with shame and sorrow, that in some places the poor Churchmen send their children to schools of other communions without even a remonstrance from their ministers.

We must win the middle classes for the Church, and not leave them to follow their own bent unheeded; for, as they form the chief strength of the State, so they should be most valuable supporters of the Church. It is, therefore, important that the Church should endeavour to make them her faithful and loving sons. And it is of equal importance that the poor should be earnestly cared for and lovingly tended, rather than proudly patronised, and this at all times, in health as well as in sickness, in prosperity as well as in adversity. Let us make it our business to establish our Church in the hearts of the people. When we have done that, a threat of severing Church and State will be meaningless.

"L." (supposed to be Lord Lyttelton) joins with Lord Harrowby in deprecating the panic engendered by the notion that the destruction of the State Church is imminent.

It should be left to writers in the *Pall Mall Gazette* and the like to say that the laity who conform to this Church, and attend these services, do so from nothing better than habit, and to please their wives and daughters.

This institution, we are told, is now virtually at an end as one of legal force, because, perhaps, in one parish in 500 certain practices, termed Ritualistic by a convenient barbarism, are not put down by the bishops, and because in a larger proportion of churches doctrines are preached and allowed by the law, which have been continuously held, in substance, within the English Church for 800 years.

"L." thinks the Church should be "Protestant," but the necessary changes should be effected through "its proper organs." The bishops have no powers except through the courts of law to put down Ritualism. Then as to the fear that the fate of the English Church will be that of the Irish, the two are perfectly dissimilar. It is not the assailants of the Irish Establishment who look to and intend the subsequent fall of the English. It is the Conservatives and the clergy who will have it that it shall be so.

I believe it may be advisedly held that the English Church is the Church of the people, of the poor in particular. It may be true that buildings, so easily "run up" and so easily alienated to other purposes as Dissenting chapels often are, are as numerous as the churches, but it is well known that the correctness of the so-called religious census of some years back was seriously impugned, and I believe it cannot be maintained. That the Dissenters themselves have misgivings about it was, I conceive, indisputably shown by their successful resistance to what would really have been a satisfactory investigation—the personal inquiry into the religious profession of individuals which was proposed by—no enemy of Dissenters, surely—the late Sir George Lewis.

Lord Ebury, in reply to this letter, thinks that the writer talks too lightly of Ritualism:—

One should imagine from the phrases there used that it was a merely accidental variety in the performance of our naturally simple services scarcely worth notice, not a deliberate and openly avowed attempt on the part of a numerous, wealthy, and highly educated body of men, supported by an ably written, daring, and unscrupulous Press, to denounce the very principles upon which our Church is built, and thus to make use of the influence of the so-called ministers and others of the Church of England to sap its foundations and hand it over to Rome. And if this is true as to the extent of Ritualism, what shall I say as to the blamelessness of the Episcopal Bench? I am compelled to repeat what I said two years ago in their presence in the House, that our bishops are the principal cause of the present evils resulting from this state of things.

To the remark that the Protestantism of the



Church should be restored by "its proper organs," Lord Ebury replies:—

I wish he would enlighten us upon this very important point. I have wearied myself in striving to obtain some Church reforms by knocking humbly at the Episcopal door, and entreating that the propositions which I made in Parliament—some successfully, others, more numerous, not so—might come from that source and not from myself, but all in vain. He surely cannot mean Convocation, which might have done everything for us, but has now become an enormous sham, which the accounts of the Wesleyan Conference, recently published in your columns, must, if a body aggregate were capable of sensation, have put to open shame. I will combine with my noble friend as earnestly as anybody can do in obtaining timely reforms by means of any Church organs from which he can show me that we have the remotest possibility of success.

His lordship thinks that those who write in the sense of the Vicar of Doncaster and Dr. Pusey have entirely mistaken the quarter whence the danger is to be apprehended. For himself he believes the English Church would be a great gainer by the disestablishment of the Irish Church and the passing of Mr. Coleridge's bill.

It is the spirit of sacerdotalism which is casting its deadly shade over and bringing to ruin and destruction our Established Church, one of the most perfect organizations that ever was devised for keeping alive and diffusing the Gospel of our Lord. It is the old leaven of the Scribes and Pharisees; it is that Judaism plague which infested the Church at its earliest institution, against which St. Paul contended with an earnestness almost amounting to agony; it is that which has made the Church of Rome what she is, and if not met with a timely check now it will annihilate our Communion also.

"A Prebendary" thinks that the main body of the educated laity do not wish to see the Church destroyed and broken up. The great feature of the English Church is its comprehensive liberality, and it is from that that most, if not all, its present difficulties arise. That Church almost touches the Roman Catholics with one hand and the Calvinists with the other. But in "A Prebendary's" view, unless they can retain (modified if needful) both these elements, the English Church must, and that in no long time, go to pieces.

If it does so, I believe the fate of the non-jurors of 1688 awaits it. There would be a large secession to the Roman Catholics, who (I have always believed) would be the great gainers in the upper classes; and a large secession, particularly of the middle classes, to various forms of Dissent. In fact, in place of a community which, with all its defects, probably satisfies the religious feelings of thoughtful, educated men, more than any other in existence, we should have a great increase of what we most of us think superstition on the one side, and a fanaticism (not always the most moral) on the other.

The writer thinks that the best means of arresting a disruption would be the plan recommended by "A Layman," of giving the laity greater power.

There would be difficulty, of course, in the details; nor would it be possible to give such courts so large a power of decision in matters of doctrine as your correspondent suggests, but the introduction of the laity into Church councils, and that in some real form, cannot, I am persuaded, be long delayed if the Church is to be preserved. It is absurd to suppose it incongruous in an Episcopal Church; indeed, the Episcopal Church of America has found in it its true strength.

#### PROFESSOR MAURICE ON CHURCH AND STATE.

(From the *Daily News*.)

The eight letters on Church and State which Professor Maurice has addressed to us are characterised by so much that is admirable, that we sincerely regret our inability to comprehend distinctly the conclusions at which he ultimately arrives. The historical investigation, which has occupied so large a part of the series, we do not propose to criticise. It will be enough to express our entire agreement with Professor Maurice's disclaimer of Dr. Chalmers's singular theory that the State, being in need of a religion for its subjects, selects and establishes a particular Church to act as its religious agent. Whatever abstract merits this notion may have—and it seems to have singularly few—it fails altogether as an explanation of the origin of Established Churches. In this respect, however, it is no worse than most of the other theories now so commonly put forward for the same object. In the first instance, a Church was not established because it taught what the State considered to be truth, or because it was the Church of the majority, or because it was the Church of the poor, any more than because the State was in want of a religious agent. All these theories were inventions of later date, and had their origin in the desire to reconcile the position of an Established Church with a set of facts which had not been contemplated at the time of its foundation. In the mediæval state a Church Establishment grew up as a matter of course. Where absolute unity of belief existed among the members of a community, it was as natural to devote a portion of the common fund to religious uses as to spend another portion upon the defence of the country or the construction of public works. Good subjects were as much agreed upon the building of a parish church as upon the building of a bridge or a city wall. The State was based upon this common conviction, and any deviation from it was treated as of the same nature with treason or breach of the King's peace. In this way all the Established Churches of Europe grew up, and if the religious condition of European society had remained unaltered, in this way they might have gone on till now. When the Reformation came the theory was not at once abandoned. The new religion was not at first content to exist side by side with the old; it

aimed at overthrowing it and taking its place. In the countries where the Reformation made good its footing, it strove to coerce or eject the Catholics; in the countries where Catholicism held its own, it strove to coerce or eject the Protestants. Even in England, where two forms of Protestantism waged an internecine war, the aim of each was to dispossess the other; and when Puritanism was beaten by Prelacy, it sought a new home in America, where it could plant itself as the sole creed of the community. The theory of unity of belief was as rigidly maintained in the sixteenth and seventeenth centuries through the medium of two or more mutually exclusive Churches, as it had been in the middle ages through the medium of a single inclusive Church.

By degrees, however, it came to be recognised in most European countries that to have all the inhabitants of one religion was a practical impossibility. Spain succeeded in the attempt, at what cost we know; Sweden succeeded after a fashion also. But, for the rest, a compromise was effected. Unity of belief was no longer imposed by force, it was only retained as a test of citizenship. The Protestant lived and traded in a Catholic country, the Catholic lived and traded in a Protestant country, but in each case he lived as an alien. The rights of citizenship were withheld from him, just as they are withheld from the foreigner who has never been naturalised in his new home. The State was founded as much as ever upon unity of belief, only it allowed any of its subjects to exile themselves at pleasure without actually leaving its territory. The citizens were still of one religion, but it was open to any man to change his creed, if he was content at the same time to surrender his political rights. In this way theoretical consistency was preserved. The Established Church was still the religion of all who were Englishmen or Frenchmen in the full sense of the term—of all, that is to say, who enjoyed the aggregate of political and social rights which legally belonged to English or French subjects. Outside this pale there was a growing population of native birth who, instead of being banished across the frontier or summoned to immediate conformity, as they would once have been, were suffered to remain in the country with more or less security from molestation. But of these the law took no account. They were tolerated, and that was all. In France this state of things continued till the Revolution; in Austria it has only just been overthrown; in England it was virtually ended by the repeal of the Test and Corporation Acts, and the passing of the Roman Catholic Relief Bill. When it had disappeared it was no longer possible to construct a defence of a Church Establishment which should be theoretically impregnable. But an institution already in existence may be supported by reasons which would not have availed to justify its original creation; and from this point of view such arguments as that it is the religion of the majority or of the poor have a perfectly appreciable weight. The worst friends of the Established Church are the people who try to make these reasons do more work than they are naturally capable of doing.

So far as we understand Professor Maurice it is to an eventual restoration of unity of belief that he looks for deliverance from all the perplexities which now beset the question of Church and State. In his closing letter he dwells with great earnestness and eloquence on the mischiefs of sectarianism. He points out, truly enough, that "the efforts to redress the evils which are made on the first discovery of it are often rash as well as feeble." He preaches our need of a faith which "will bring into clear light and full power each precious belief which has grown with the growth and strengthened with the strength of the man who has been educated in any school—that belief round which his dearest affections and memories have clung," which "will vindicate that belief from the rude assaults of the proselytiser, whose object is to maintain the superiority and certainty of his own conclusions by disturbing and overturning the conclusions as well as the premises of all who differ from him." He believes that in the creation of this faith each English sect "is entrusted with a special trust, not apprehended with the same distinctness by others." With the theological aspect of this view of the religious future of England we are not concerned, but upon its bearing on the question of Church and State we have one word to say. Professor Maurice believes that the position the Church of England enjoys is one "with which it ought not to part"—one "which, used aright, may enable it to denounce its own sectarianism, and to assist all sects in escaping from theirs." As used at present, this position seems chiefly valued because it enables two or three sects to co-exist in the same Establishment. But, apart from this, does it not occur to Professor Maurice that the non-established sects may be disposed to ask—If we are each "entrusted with a special trust, not apprehended with the same distinctness by others," why should one of us receive honours and emoluments for exercising this trust which are denied to his co-trustees? They do not put this question now, because, after the English fashion, they acquiesce in an Established Church, as in other established facts, without troubling themselves with perilous defences of that which is strong in old custom and good works.

#### PROPOSED PASTORS' INCOME AID FUNDS.

In its last number, the *Freeman* discusses the question, "Shall we have a Pastor's Income Augmentation Fund?" in anticipation of the autumnal meeting of the Baptist Union which will be held at Bristol next month. Our contemporary is not slow to recognise the fact that the proposed fund "will radically reform, if indeed it does not revolutionise, the denomination." But admitting the vastness of the

change involved, and insisting that this is sufficient reason why it should be carefully considered and fully discussed, the *Freeman* pleads that no barrier, save any God may have placed in the way, be allowed to interfere with bringing the large rich churches into closer fellowship with the poorer section of the sisterhood. It is argued that the eleemosynary element should be jealously kept out of the fund, and that inquisitorial questions should be dispensed with.

The pastor of a church which may participate in the fund, should be looked upon as a Christian and educated gentleman, and nothing should be required of him that Mr. Spurgeon or Mr. McLaren would resent as an impertinence. Our leaders have only to do unto others as they would that others should do unto them, and we shall steer clear of that rock, on which so many noble and manly ministers have been wrecked—eleemosynary aid. We insist the more earnestly on this, inasmuch as we are anxious to see our best and most promising students taking the office of village pastors. Able and earnest young men need more practical training for high positions than can be obtained at Bristol or Regent's-park. Three or four years in the quiet yet busy life of a country pastorate would complete their preparation, and send them forth "thoroughly furnished" for the work of the ministry. If charities are doled out, or grants made by committees, to ministers whose churches give less than a stipulated salary, we fear the effect will be to exclude from the benefits of the fund the very ministers who stand most in need of it. A mistake on this point will be fatal to the usefulness of any augmentation fund. Bread itself may be bought too dear, and no man can be justified in parting with self-respect as the price for it. We need a scheme that shall not degrade or in any way demoralise the poorest of our pastors, and steadfastly resist the adoption of any other.

The mutual system is, we submit, the only workable one. Let the Union be as careful as it pleases about admitting churches to participate in the fund; but once admitted, let the pastors of these churches have a claim on it. The payment must be of right and not of charity. A good and able minister who settles down in a large village or small town serves the denomination far more than the denomination can serve him. We should try to multiply this class of men, and one of the chief uses of a sustentation fund is, that it renders their multiplication possible. Churches will necessarily be unequal in their contribution. The mutual principle, however, will lessen the inequality. The minimum term of membership in the fund ought to be maximum that the poorest of the churches, which should enjoy the ministrations of a pastor, can raise. Whether this is 2l. 2s., 5l. 5s., or 10l. 10s., we do not pretend to determine. The scheme submitted to the Union fixed 10l. as the minimum. Most of the associations to whom it was referred and many of our correspondents have objected to this as too high. But are there many churches which cannot contribute an additional 10l. to the pastor's income? Perhaps there are a few, but these surely are the exception and not the rule. The Union must not attempt too much, and the churches must be careful to put the minimum at the highest attainable point, and then we may hope to raise an Income Augmentation Fund worthy of the denomination.

The *English Independent* also discusses the same subject in relation to the Congregational body, but does not arrive at the same conclusions as its Baptist contemporary. It is contended that much is already done in the way of increasing the incomes of ministers in rural districts by the Home Missionary Society, county missions, and other associations, and that its importance is so deeply felt that any suitable scheme for doing it more thoroughly would not fail for want of sympathy and support. But a Sustentation Fund is another matter.

If we do not advocate the establishment of a distinct "Sustentation Fund," it is because we agree with our Presbyterian contemporary that "such a scheme can be worked only by churches which have courts of control, and which possess a real bond of union as to doctrine and discipline." The bond of union we have, but it is not formal, and the courts of control we have not at all. The managers of a Sustentation Fund must have the power to decide on the propriety of establishing the churches whose pastors they are expected wholly or partially to maintain, to pronounce on the character and qualifications of those who enter the ministry, and even to exercise a veto on their appointments to particular spheres of labour. To suppose that every man who chooses to call himself a Congregational minister, and can obtain a call from a number of persons who have formed themselves into a Congregational church, should be entitled to support from a "Sustentation Fund," is simply absurd. In many cases, at present, the salary of the minister is small because there are two or even three churches in towns where there is room only for one, or because some small community, which ought to be the branch of a larger church, claims to stand alone and have a pastor of its own, or because an incapable or unqualified man has found his way into the ministry, and prefers to linger on in inefficiency and poverty to entering on some other occupation. How are such cases to be dealt with? Our Presbyterian friends, of course, tell us that the proper thing would be to adopt a Presbyterian system. But what if these churches prefer to retain their Congregational polity? It may seem very unwise and stupid, but still there are those who believe that the freedom of Congregationalism is some compensation for the evils with which it is accompanied. Even the churches which might be most benefited by the action of a "Sustentation Fund" would be the first to demur to that partial sacrifice of their liberty which such a scheme would involve.

THE BISHOPRIC OF NEW ZEALAND.—It is reported that the bishopric of New Zealand will be conferred upon the Rev. James Leslie Randall, rector of Newbury, Berkshire. Mr. Randall is the son of the Arch-deacon of Berkshire.

THE IRISH CHURCH COMMISSIONERS' REPORT.—The appendix to the report of the Irish Church Commissioners will, it is announced, be published in the course of next month. It consists of original papers prepared for the use of the commissioners, and of additional statistical information.



**LAY ASSISTANTS.**—We understand (says the *South London Press*) that the practice of permitting a layman to read the lessons has been introduced in the church of St. Barnabas, South Kennington, at the Sunday afternoon services. This custom is perfectly in accordance with ecclesiastical law.

**THE NEW BISHOP OF PETERBOROUGH.**—The *Pall Mall Gazette* says it has been pretty generally understood that the bishopric of Peterborough would be conferred on the Rev. W. R. Freemantle, M.A., vicar of Claydon, Bucks, of Christ Church and Magdalen College, Oxford. He is a very pronounced Evangelical. The *Globe*, however, says that the report has no foundation.

**THE DEANERY OF LIMERICK**, which had been for some time vacant, has been conferred by the Irish Government upon the Rev. Maurice F. Day. The delay in making the appointment is referred to the uncertainty whether the Royal Commissioners would recommend the retention of this deanery. On its appearing among those they would preserve, the appointment was, it is stated in Irish Church papers, immediately made.

**THE CALVINISTIC METHODISTS AND THE WELSH ELECTIONS.**—The General Assembly of Calvinistic Methodists for North Wales has passed a resolution which will most likely have some effect upon the elections in that district. It has pronounced in favour of the disestablishment of the Irish Church. Hitherto the Calvinistic Methodists have not gone as a body with the Liberals, but this important resolution, and other signs from various parts of the country, show that in the approaching contest the Conservatives cannot count upon support from this, the largest denomination in Wales.—*Oswestry Advertiser*.

**A SLIGHT ERROR.**—The Rev. J. R. Bishop, of Oaks, Somerset, and a clergyman of the Church of England, having disapproved of the trustees and members of a Calvinistic Methodist chapel, built on his property, at Llansadwrn, taking interest in the election of the Liberal candidate for Carmarthen-shire, wrote them to say that he would pull down their chapel, the lease being now expired. Examination of the document shows, however, that Mr. Bishop will require to wait a few years yet; for, instead of ninety-nine years being its term, as he supposed, it is 999 years, and the date of commencement is December 8th, 1738.—*Western Press*.

**A POLITICAL PARSON.**—In a speech delivered the other day at Singleton, in Sussex, the Rev. F. A. Bowles, parson of the parish, urged his hearers to vote at the coming election for the right man, and not for those—Mr. Gladstone and his followers, we presume—"who would take the crown from the head of the Queen; the mitre from the head of the bishop; who would bring the spire into danger; who would shake the arm-chair of the duke as he sat in it; who would take away the fruits of the poor man from his cottage. Yes; not satisfied, the spoiler would enter and take away the honest labourer's hard-earned wages."

**FATHER IGNATIUS IN LOMBARD-STREET.**—On Friday there was another scene in Lombard-street, but as the rain fell heavily, and Mr. Superintendent Forster brought a very efficient body of police to the spot, there was none of the violence which characterised the proceedings of the previous Friday, and Mr. Lyne went home in a four-wheel cab in comparative peace. In order that a crowd should not assemble outside the church before the commencement of the sermon, the doors were opened at twelve o'clock, from which time people went quietly in until the church was filled. At one o'clock there was a rush of men, but there was no irreverence, and, although every inch of the large church was occupied, there was no interruption of the services.

**CANON GIRDLESTONE ON THE IRISH CHURCH.**—In a letter to the *Daily News*, Canon Girdlestone says:—"In the peculiar circumstances in which Ireland is placed true religion is more likely to spread without endowment and establishment than with them. The disendowment, disestablishment, and even destruction of the Church of England, are much more likely to be effected by the persevering efforts of some of its members to bring back again some of the most unscriptural doctrines and detestable practices of the Church of Rome, than to follow as a consequence of the disendowment and disestablishment of the Irish Church. Let Mr. Gladstone supplement his Irish Church policy by a vigorous policy for the Church of England, such as will make it impossible for her clergy to introduce Romish doctrine and ritual, and for her bishops to encourage or even overlook such treachery, and he will do much more good to the Church of England, and to the cause of true religion, than he will ever do harm by his Irish Church policy."

**THE CITY CHURCHES.**—Whatever complaints ecclesiastics may have against the City of London, they can scarcely reproach it with not building and maintaining a sufficient number of churches. In the district around Cheapside and Lombard-street, little more than half a mile in length, and less in breadth, having an area under a quarter of a square mile, there are no less than forty different churches. Their average distance is 120 yards, and four might stand on the site of the Bank of England without being closer together than they are at present. Being thus huddled together in the most thinly inhabited city of Europe, forty-nine is said to be a large average congregation in these places, and as 490l. is the average stipend of a City clergyman, it must be confessed that the people who use them—mostly trustworthy persons in charge of warehouses—are, if not the wickedest, certainly the most costly sinners in Christendom. St. Paul's, which we have not included, has besides fifty clerical officials, and must be considered more than sufficient in its revenues and

roominess to supply the spiritual wants of twice the population of the whole neighbourhood. Neither the condition of our universities and public schools, nor that of the Irish Church itself, exhibits more clearly the necessity of watching Church affairs than such a condition of things as we have described.—*Pall Mall Gazette*.

**CLERICAL DEFENDERS OF THE IRISH CHURCH.**—A strange scene took place in the English Church at Homburg, the celebrated German watering-place, on Sunday week. A sermon protesting against the disestablishment and disendowment of the Irish Church was being preached by the Rev. J. C. Flood, British Chaplain at Frankfurt, when scarcely had the subject been opened before a considerable number of persons rose and left the church, and after some little time a similar movement again took place, and several more persons withdrew.—At Exeter, Archdeacon Freeman has been ransacking sacred and profane history alike to find ill names for the leaders of the Liberal party, classing them not only with Abithophel and other bad characters in the Bible, but with the bloodthirsty demagogues of the French Revolution. Another preacher in the North lately found a striking resemblance between the conduct and probable end of Mr. Gladstone and Haman. A companion picture is supplied by a clergyman near Oxford, who applied to "little Benjamin, our ruler," the text, "Can we find such a one as this is, a man in whom the spirit of God is?"—The Rev. W. Keane, rector of Whitby, invites to a weekly meeting "for prayer and exhortation" all "such persons as regard the disestablishment and disendowment of the United Church of England and Ireland as a cruel and wicked proposition, against which we should supplicate the gracious protection of Almighty God."

**THE EXETER CLERGY AND THE IRISH CHURCH.**—As an instance of the part taken by the clergy in the election contests, Mr. Edgar Bowring, C.B., Liberal candidate for Exeter, in conjunction with Mr. Coleridge, Q.C., stated the following circumstance to the electors on Thursday evening. He said that he attended the cathedral on Sunday morning, when a sermon was preached by a distinguished dignitary of the Church—the name he would not mention; he would only say that he was a citizen of Exeter and a freeman (Archdeacon Freeman). He believed the clergyman to whom he alluded was a gentleman of the most pure and holy life, admirable in all the relations of life. The sermon in question was of a distinctly political character, intended to influence the pending election. The Liberal party were compared to five of the most wicked men in the Bible, including Abithophel, who rebelled against his sovereign and hanged himself. In the next place the archdeacon compared the present assault on the Irish Church to the assault by Sennacherib, King of Assyria, on the people of God. He also compared the present movement with respect to the Irish Church to the French Revolution, and assured his congregation that the English Church, thanks to the Liberals, would be abolished in precisely twenty years from the present time. Further, he stated that the abolition of Church-rates would be a robbery of the poor for the sake of the rich. He (Mr. Bowring) thought when returning from the cathedral of the Scripture text, "How beautiful are the feet of those who preach to us the gospel of peace." Mr. Bowring also stated that in Exeter thirty or forty clergymen were going to vote against the Liberal candidates.

**MR. O'NEILL DAUNT ON THE DISPOSAL OF IRISH CHURCH PROPERTY.**—At a meeting of the Irish National Association held in Dublin last week, in the course of which letters were read from Sir H. W. Barron, M.P., and Mr. Grubb, one of the candidates for Waterford, and the Catholic Bishop of Galway, expressing approval of Mr. Gladstone's plan as the only practicable one for accomplishing the solution of the Church question, a long letter on the Church question was read from Mr. O'Neill Daunt, a gentleman who has for many years urged the hearty co-operation of the Catholics of Ireland with the Nonconformists of England on that subject. His letter pointed out the duty of uniting closely with the Voluntaries in England and rivaling their activity. With respect to the scheme of disestablishment proposed by Mr. Gladstone, and the supposition that it involved only partial disendowment, he declared that, "subject, of course, to existing vested interests, nothing less than a thorough searching disendowment will satisfy national justice." With respect to the appropriation of the funds of the Church he observed,—

So far as I at present see, I think the best use that can be made of them is to apply them to the purposes of a poor-rate. It is on all hands admitted that they should be appropriated to an Irish purpose. But we must take care that they shall not be applied to any Irish purpose that is at present provided for by Treasury grants. Take, for instance, the case of national education. Parliament appropriates between 300,000l. and 400,000l. of Irish money (for it is our own, not English money) to the annual cost of education. Now, if the expense of education were defrayed from the revenues of the State-Church, the result would be that between 300,000l. and 400,000l. of Irish taxes, which at present defray educational expenses in Ireland, would be swept into the English Treasury and kept there. This peril must be averted by timely vigilance. I recollect seeing in an Edinburgh newspaper a recommendation to devote the Church revenues to the support of the national schools on the express ground that the present cost of Irish education would be thereby saved to the Exchequer, which is only another way of saying that Irish taxes to that amount would be drained out of this kingdom in addition to the drain already existing. It is not, I think, superfluous to call public attention to this topic, when we remember that Mr. Gladstone imposed new taxes amounting to about 2,300,000l. per annum on our plundered country at a period of tremendous distress.

To apply the Church revenues to the uses of a poor-rate would be a mode of appropriation free from the fatal objection I have indicated. It would secure the local expenditure of the money. It would lessen a heavy burden that often presses severely on the ratepayers. It would be, *pro tanto*, a return to an ancient appropriation of Church property in Ireland—the relief of the poor.

## Religious and Denominational News.

**LISKEARD.**—The Rev. Dr. Ritchie is about to settle at Liskeard, as pastor of the Congregational Church, and will commence his ministry the second Sunday in October.

**KINGSWOOD.**—The Rev. J. Lambert, of Glastonbury, has received and accepted a very cordial and unanimous invitation to become the pastor of Whitefield Tabernacle, Kingswood, near Bristol.

**STOKE GOLDINGDON, BUCKS.**—The Rev. E. Parks, of Ramsbury, having accepted the unanimous invitation of the Independent church at Stoke to become its pastor, will commence his ministry there next Lord's-day, October 4.

**THE SPECIAL RELIGIOUS SERVICES** at the theatres in the metropolis on Sunday evenings will be resumed on Sunday evening next at the following theatres:—New Standard, Sadler's Wells, Pavilion, Victoria, Royal Amphitheatre, and the Metropolitan Music-Hall.

**BOXMOOR.**—Dedication services in connection with Boxmoor Baptist chapel were held on Monday. Two sermons were preached on the occasion by the Rev. S. Pearson, M.A., of Birmingham, between which a goodly number partook of the social cup in the schoolroom.

**THE EVANGELICAL ALLIANCE.**—In view of the approaching general election, Thursday, October 1, is to be set apart by "Christians residing in London and its neighbourhood" as a day of united prayer. Lord Ebury is announced as president, and several eminent leaders of the Evangelical party will take part in the proceedings.

**MISSIONS IN MADAGASCAR.**—It will be seen that a public and devotional meeting is to be held at Claremont Chapel, Pentonville, on Wednesday evening next, in connection with the late gratifying news for Madagascar, at which the Rev. W. Ellis and Dr. Mullens will give interesting details on the subject.

**COVENTRY.**—A few months ago additional school-rooms were erected at Well-street Chapel, Coventry, and the chapel renovated. On Tuesday week, at a meeting which was numerously attended, it was stated by the minister, the Rev. J. W. Kidder, that the liabilities incurred, amounting to 253l., had been met, and that the chapel was perfectly free from debt. Titus Salt, Esq., rendered valuable assistance by presenting a donation of 25l.

**SOUTH NORWOOD.**—The Rev. N. T. Langridge, of St. Mary Cray, Kent, has accepted an invitation to become the pastor of Selhurst Congregational Church. The call was a hearty and unanimous one, being signed by all the members and unanimously concurred in by the congregation. Mr. Langridge is expected to preach at Selhurst-road on the second and third Sundays in October, shortly after which he will enter upon his pastoral duties.

**PRESTON.**—At a large and enthusiastic meeting in connection with Cannon-street Chapel on the 8th of September, the Rev. H. J. Martyn was presented with valuable testimonials inscribed as a "small token of esteem." The Rev. Dr. T. Carnson occupied the chair. The Revs. J. O'Dell, J. M. Stott, M.A., E. Lewis, B.A., W. Stuart, A. Bell, and Messrs. McKittrick, Addie, Parry, Bryning, Bond, Forrester, and others, took part in the proceedings. About 600 sat down to tea, and the number largely increased for the meeting.

**THE REV. SAMUEL MINTON**, the well-known Evangelical clergyman of Eaton-place, has just published a treatise destined to create a stir amongst the section of the clergy of whom he has long been a distinguished leader. It deals with the doctrine of eternal punishments, against which Mr. Minton now inveighs with fervour and vehemence. The Rev. F. D. Maurice on the same subject was hesitating, timid, and vague compared with Mr. Minton. The language he uses in combating the dogma is as strong as that which is commonly employed in defending it. In all other respects he adheres strictly to Evangelical views.—*Cambridge Independent*.

**BREKHAMSTEAD.**—Interesting thanksgiving services were held on Wednesday by the Congregationalists in Castle-street Chapel. A public tea was provided in the schoolroom, to which 130 sat down. In the evening an eminently practical and earnest sermon was preached by the Rev. G. M. Murphy, of London. The pastor announced that there had been seventy-seven trays given for the tea (a tray being equivalent to five shillings) by members of all the other Christian denominations in the town—Episcopalians, Baptists, Wesleyans, Friends, and Primitive Methodists. The proceeds, with a collection of 3l. 3s. 6d., were devoted to the lowering of the debt on the recently erected chapel.

**DRONFIELD.**—A bazaar was opened at the Town Hall, Dronfield, on Wednesday, with the object of clearing off the remaining debt contracted in the erection of a new Independent chapel in that town, a sum of about 300l. being required for that purpose. Amongst those present on the occasion were the Hon. Captain Egerton and the Hon. H. Strutt, candidates for East Derbyshire, and A. J. Mundella, Esq., the popular candidate for Sheffield, each of whom briefly addressed the meeting, expressing their warmest interest in all religious and benevolent objects. The bazaar was closed on Thursday evening, and the sum



realised by the two days' sale was 84l. There remain unsold goods to the value of about 40l. These it is proposed to dispose of, with any other contributions which in the meantime friends may be disposed to make, by reopening the bazaar at or about Christmas. Thus, with the present and prospective proceeds of this Christian effort, together with the 100l. conditionally promised, the debt on the chapel will be reduced to considerably under 100l.

**DEWSBURY.**—On Saturday afternoon the foundation stone of a new Congregational Church was laid by Mr. Thomas F. Firth, of Heckmondwike. The building, which is from the designs of Messrs. John Kirk and Sons, architects, of Huddersfield and Dewsbury, will occupy a site at the junction of Wellington and Halifax roads. The basement will contain the schoolroom 50ft. long by 44ft. 6in. wide, a small lecture-hall, and class-rooms. The gallery is to give accommodation to 500 worshippers, and the body of the church an equal number. Instead of a pulpit there is to be an elevated platform. The style of architecture will be Italian, and the principal front will be towards Wellington-road. The entire cost of the structure will be about 7,500l. There was a service on the occasion, in which the Revs. Dr. Frazer, Dr. Campbell, Allen Mines, B.A., E. H. Weeks, and others took part, and at night there was a tea-meeting in the Public Hall.

**NEWBURY.**—The ninth anniversary of the opening of the Baptist chapel at Newbury, and the first of the pastor's settlement, has just been held. On Sunday last two sermons were preached by Mr. Edward Leach, of London, to large congregations; on Monday afternoon a sermon was preached by the same gentleman. Tea was provided in the Congregational schoolroom, kindly lent for the occasion, after which a public meeting was held in the Baptist chapel. At the close of the services collections were made on behalf of the organ and building fund, and, including the sum realised by the tea, the total amount was about 23l. The chapel was erected during the ministry of the Rev. J. Drew, of Margate, who for nineteen years faithfully served this church, and is a commodious structure, admirably situated in the centre of the town. At the public meeting, held on Monday evening, J. H. Mason, Esq., J.P. (Wesleyan), presided, and opened the meeting by an earnest and appropriate speech, in which he congratulated pastor and people upon their present position. A statement was then made by the minister, the Rev. J. E. Cracknell, who expressed his hope that within two years, at the least, the debt upon the chapel (420l.) might be removed. Various addresses were delivered. The whole of the services were most successful and encouraging, and it was felt by all that there was a good work before the Baptists of Newbury.

**GREAT MARLOW, BUCKS.**—On Wednesday, September 16, very interesting services were held in connection with the recognition of the Rev. J. Mountain, of Nottingham and Cheshunt Colleges, as pastor of the Congregational Church at the above place. The services commenced in the afternoon. The Rev. J. F. Stevenson, LL.B., of Reading, opened by reading and prayer. The Rev. W. Thomas, of Leeds, gave a lucid and able defence of Congregational principles. The Rev. T. H. Browne, of Wycombe, asked the usual questions. The Rev. R. Bulmer, of Reading, offered the prayers; after which, the Rev. W. Guest, F.G.S., of London, delivered a faithful and most impressive charge to the pastor, from the words of St. Paul—"Whereunto I also labour, even unto striving." The Rev. H. R. Reynolds, B.A., President of Cheshunt College, who was unavoidably absent, sent a letter, expressing deep affection for and the strongest confidence in Mr. Mountain. After the tea-meeting in the schoolroom, a public meeting was held in the chapel, the chair being taken by Mr. Councillor Conyers, of Leeds. Addresses were delivered by the Revs. W. Guest, F.G.S., W. Thomas, T. H. Browne, A. Johnson, J. Mountain, Isaac Dodgshun, Esq., of Leeds, Mr. Robert Henry, of Cheshunt College, and Mr. Joseph Morgan. On the following Lord's Day evening, the sermon to the people was preached by the Rev. W. Thomas, of Leeds, from the words—"Men of Israel, help." The meetings and the services were well attended.

**NEW WESLEYAN COLLEGE FOR YORKSHIRE.**—On Friday the Wesleyan College that has been in the course of erection at Headingley, near Leeds, for about sixteen months past, was formally opened. The cost of the building has been about 12,000l. The building is a somewhat extensive one, and seems to be well adapted for training purposes in respect of site and accommodation, whilst in an architectural sense it is an excellent example of the pure early Gothic of the twelfth century. Accommodation has been provided for forty students, but the arrangements are such that twenty more can be admitted when necessary. There was service in the Headingley Wesleyan Chapel, in connection with the opening of the Institution, when the President of the Conference (the Rev. S. R. Hall) preached an impressive sermon from St. John xvi. 13, 14. He exhorted the students, of whom a large number were present, to let their hearts, in the teaching that was given them, respond to the Spirit's challenge, and expressed an earnest hope that the college would ever be the home of a spiritual brotherhood, ever the dwelling-place of men who, whilst they held to the truth as they held to life, would hold to it as the great instrument that the Spirit of God honoured to bring glory to the Saviour. In the afternoon, a luncheon took place in the institution. A large number of ministers were present.

**YSTALYFERA, GLAMORGANSHIRE.**—At the beginning of the present year a few friends, stimulated by Mr. Morley's generous offer to give 5,000l. for the erection

of twenty Congregational chapels in South Wales, commenced English services at Ystalyfera, Glamorganshire, in one of the Welsh chapels, and the success of the experiment has been encouraging, proving that such services were much needed. It was resolved at once to erect a church at Ystalyfera, which, with the schoolroom, to be made available for public worship by a partition arrangement, will contain 438 sittings. The cost will be about 1,000l., and, including the portion of Mr. Morley's grant, about one-half the amount is subscribed or promised. The foundation-stone was laid on Thursday, the 10th inst., by H. O. Wills, Esq., of Bristol, in the presence of many friends of the movement. The following ministers took part in the proceedings: Dr. Rees, Revs. E. Griffiths and Wm. Williams, Swansea; Rev. J. C. Davies, Newton; Rev. Owen Jones and Rev. Mr. Jones, Carmel, &c. Mr. Wills remarked that he felt great pleasure in being present on the occasion to take part in providing for the wants of the English friends, in which he was glad to see the Welsh also taking such an interest. He was much pleased, too, with the site, and hoped God's blessing would rest on the preaching of His Word there. Dr. Rees alluded to the progress made by Nonconformity and Congregationalism particularly in the locality, during the last thirty years. The building will be exceedingly neat, 50 feet by 24 feet, with schoolroom 38 feet by 16 feet. The architect is Mr. Thomas R. White, of Ystalyfera.

**SANDON, HERTS.**—Services in connection with the opening of the new Congregational chapel, Sandon, Herts, were held on the 17th inst. The Rev. J. Rowland, of Henley-on-Thames, preached on the occasion. The number of friends from the neighbouring churches, as well as those in the immediate locality, who assembled, being very large, it was found impossible to seat more than two-thirds of them in the chapel. To accommodate those who could not gain admission the Primitive chapel was procured, and the Rev. D. E. Ford, of Manchester, kindly consented to preach to them. The Rev. A. C. Wright, of Melbourne, conducted the introductory services in the new chapel. The collections made at the close of these services amounted to 31l. At six a public meeting was held in the evening. J. W. Doggett, Esq., of The Bury, Sandon, occupied the chair. The Rev. J. Main, the pastor of the church, read a report of the proceedings of the chapel-building committee; and the chairman presented a financial statement, from which it appeared that the cost of the building, exclusive of cost of site, which had been presented gratuitously by H. Fordham, Esq., of Royston, was 530l. To meet this, the treasurer said, including the collections just made, he had 521l. in hand, 9l. only being required to balance the account. The Revs. D. Davies, B.A., of Thetford; C. G. Haynes, of Baldock; J. Harrison, of Basingbourn; J. Brookes, of Wallingford; D. E. Ford, of Manchester; J. Bennett, of Foulbourn; and J. Rowland, of Henley-on-Thames, afterwards addressed the meeting. It need hardly be said that the balance of 9l. was cleared off.

**EASTBOURNE.**—The friends identified with the Congregational Church in Pevensey-road, Eastbourne, held their annual tea-meeting on Monday last, and the occasion was one of additional interest, a recognition service being held in the evening, on the settlement of the Rev. Wm. Griffith (formerly of Hitchin, Herts), as pastor of the church, vacant by the resignation of the Rev. A. Foyster. The meeting was presided over by the Rev. R. Hamilton, of Brighton, who gave a cordial welcome to Mr. Griffith. The new pastor having addressed the meeting at some length, Mr. Bartlett, a deacon of Mr. Griffith's church at Hitchin, referred to the good which had been effected by Mr. Griffith during his seventeen years' ministry in that town, and said that through his indefatigable labours a chapel had been built in that town, at a cost of 2,600l., and entirely paid for. The Rev. Andrew Reed, of St. Leonards, and the Rev. H. Stewart, of Hastings, followed with a few words of Christian greeting. A hymn of welcome to the new pastor was then sung, after which the Rev. A. Foyster, the late minister, offered a suitable and fervent prayer. Mr. Bloomfield, a deacon of the Falcon-square Congregational Church, London, then made a practical speech, and promised 20l. towards the removal of the debt. He said that Mr. Samuel Morley would give 100l. if they paid off the debt in twelve months. The Rev. L. Raiton (Wesleyan) spoke as the representative of other denominations, and was followed by the Rev. A. Foyster. Another hymn was then sung, and the benediction having been pronounced, the congregation dispersed. Some liberal contributions were promised towards the removal of the debt.

**HYTHE.**—The opening of the new Congregational chapel at Hythe took place on Wednesday, when services were held in celebration of the event. The congregation has been gradually gathered in Hythe by the labours of the Rev. J. Mackinnon, who for two years or so has been preaching in a wooden building. The foundation-stone was laid in November last, by J. Finch, Esq., of Tunbridge Wells. The Gothic style of architecture has been adopted upon the building. The interior is wide and lofty, supported by eight iron pillars (four on each side); and the seats, it is estimated, will accommodate 400 persons. Mr. J. Gardner, of Folkestone, is the architect. At the dedication service the Rev. J. Pulling, of Deptford, read passages of Scripture and engaged in prayer. Prayer was then offered up by the Rev. J. Blandford (of Herne Bay), A. Turner (of Ashford), W. J. Andrew (of Whitstable), and H. Crosswell (of Canterbury). Several other ministers were present. Refreshments were afterwards provided in a marquee at the rear of the church. Mr. John Finch, of Tunbridge Wells, presided, and briefly

addressed the company. The Rev. J. Mackinnon then made a short financial statement. The whole liabilities slightly exceeded 2,500l.; upwards of 1,700l. had been paid; about 400l. was provided from the sale of the old property, with donations and promises. Of this sum, however, more than 600l. has been provided by the English Chapel-building Society—i.e., who guarantee the interest on that amount for a certain time, and will then consider the wants of Hythe, so as to render permanent and substantial aid to the new cause. Above 400l. are immediately required, which it was hoped would be soon received from those interested in such efforts. Grateful reference was made to the liberal assistance of Mr. Finch and Mr. Wilson, and also to Messrs. S. Morley and Wm. Joynson, who contributed very liberally towards this place of worship. The contributions and collections amounted to about 100l. during the day. The Rev. A. Hannay preached in the afternoon. Tea was prepared in the Town Hall, which was filled to overflowing. The Rev. W. H. Hill, of Faversham, presided. The evening sermon was preached by the Rev. J. Pearsall, of London.

**MERE, WILTS.**—A new "Free Congregational Church" is to be erected in this place, at the sole cost of Mr. Jupe, as a thanksgiving for deliverance from a great danger. The old chapel will be used for the purposes of a school and class-rooms. The new place of worship will be built from the designs of Mr. Stent, of Warminster, in the "late early English" style. The ground floor is designed to seat 350 persons, and the galleries 220 persons, altogether 570. The memorial stone was laid on Wednesday last, and the event drew hundreds of persons from the surrounding country to Mere, to give some expression of their sympathy with the object and the man. Churchmen and Dissenters alike joined in this testimony. Early in the morning there was an early prayer-meeting, and at three o'clock in the afternoon a service of prayer in the chapel, which was crowded in every part, and great numbers remained outside, unable to gain admittance. At four o'clock a procession of ministers and gentlemen proceeded to the spot on which the stone was to be fixed. The Rev. Mr. Erlebach, former pastor of the church, now of Chard, offered prayer; and, after singing a hymn printed for the occasion, Mr. Jupe, sen., with a few interesting remarks, presented to Mr. Rawlinson, of Taunton, the gentleman invited to lay the stone, a very beautifully-chased silver trowel, a mallet, and a spirit level. On the stone being fixed, Mr. Rawlinson made a very earnest appeal to the crowded audience. This was followed by a lucid exposition of the principles of Congregationalism, by the Rev. Mr. Hartland, President of the new Congregational College, at Bristol. The services were concluded by the Doxology and Benediction; afterwards the National Hymn was sung with great spirit. Before the stone was fixed, Mr. Isaiah Jupe deposited, in a cavity prepared, a huge bottle, containing a number of periodicals, and a brief statement of the circumstances leading to the erection of the building. This he followed with a few pertinent remarks on the event. A most bountiful tea followed, of which many hundreds of persons partook, including nearly 100 workmen engaged on the building, for whom tea had been provided in an adjoining barn. In the evening a public meeting was held in the chapel, at which Mr. Jupe, sen., presided, and interesting addresses were delivered by Mr. Rawlinson, of Taunton; the Revs. Thomas Mann, Trowbridge; H. M. Gunn, Warminster; R. P. Erlebach, Chard; Hartland, Bristol; and ministers from the neighbouring towns.

**REOPENING OF PADDINGTON CHAPEL.**—Those of our readers who are familiar with the history and position of Nonconformist chapels in the metropolis, will remember the plain teachest-looking building situated towards the western extremity of Marylebone-road, for many years the scene of the pastoral labours of the Rev. James Stratten, and during the last four of the Rev. G. Douglas McGregor. Within the last few months this plain unostentatious building has been completely metamorphosed, and so rapid and complete has been the transformation, both externally and internally, that were it not for the fact that the old walls still stand on exactly the same site, we should feel inclined to congratulate the Congregationalists in the West-end on the acquisition of a new, handsome, convenient, and commodious chapel. Thursday last was the day selected for the first of a series of reopening services, and at three o'clock a numerous assembly were found congregated within the walls and comfortably seated in the roomy and convenient pews. About twenty of the neighbouring ministers and friends of the pastor were present, among whom we observed the Revs. A. McMillan, H. Hercus, J. De Kewer Williams, S. Cox, S. W. McAll, M.A., J. Clifford, LL.B., W. Roberts, B.A., J. R. Ross, B.A., J. O. Fellowes, J. B. Wright, J. Thomas, A. J. Fowell, R. Berry, &c. At a few minutes past three the Rev. G. D. McGregor ascended the pulpit and gave out the anthem "I will arise," and offered prayer; the Rev. A. McMillan then read the Scriptures and offered prayer; after which the Rev. Samuel Martin preached an excellent sermon from Romans xiv. 7—9; and the service was closed, a few minutes before five, by the Rev. J. Clifford. A tea-meeting was held in Stafford Rooms, Tichborne-street, at which short appropriate addresses were delivered by Revs. G. D. McGregor, J. O. Fellowes, J. De Kewer Williams, H. Hercus, &c. In the evening at seven, the services were continued, the chapel on this occasion being crowded in every part. The devotional services were conducted by the Revs. J. O. Fellowes, J. Thomas, after which the Rev. Alex. Raleigh, D.D. preached a very eloquent sermon, from John vii. 37. The service was



closed by the Rev Robertson Ross, B.A. On Sunday last the Rev. Dr. Parker, of Manchester, preached to very large congregations, both morning and evening, and these opening services, as announced in our columns, will be continued to Wednesday, October 7, the Revs. Dr. Edmond, R. Roberts, T. East, and C. H. Spurgeon having promised their services. We believe the expense of the alterations and improvement, amount to nearly 3,000*l.*, towards which a considerable amount has been raised, and we sincerely hope the collections at these opening services will go a great way to meet the deficit.

THE LONDON MISSIONARY SOCIETY.—The local anniversary services in connection with the London Missionary Society have been held at Leeds during the last few days. On Sunday special sermons were preached in the various Congregational chapels and preaching rooms in the borough, missionary addresses being given to the young in the afternoon of the same day. On Monday night the annual tea-meeting was held in East-parade Schoolroom, after which there was a public meeting in the chapel, when the chair was occupied by Mr. Henry Lee, of Manchester. In the course of his speech, the chairman referred to the methods adopted by the society in carrying out its great design—the sending out of missionaries, the circulation of the Bible, tracts, and religious literature printed in the native language, and pointed to the wonderful work which had been accomplished in the South Sea Islands as purely the result of missionary labours, without any visit from men of science or attempts on the part of statesmen to introduce European civilisation. Perhaps there was no country in the world that presented at the present time such an enormous amount of waste as England, and yet there were persons in high quarters who said that the few hundred thousands of pounds that were spent in missionary work were worse than wasted. He defied those persons to point to anything like these results that had been accomplished in any other department for a similar amount of money, and he hoped the time would come when the Missionary Society, instead of being in the receipt of 50,000*l.* or 60,000*l.* a year, would be in the receipt of 300,000*l.* or 400,000*l.* a year. (Applause.) The Rev. W. Farebrother, in proposing the first resolution, dwelt with great earnestness and eloquence on the marvellous revolution that had been achieved amongst the Malagasy through the agency of missionaries, and spoke of recent events in Madagascar and the wonderful power for good which the native Christians exercised amongst their own people. The Rev. W. Muirhead, in referring to mission work in China, stated that there were from the southern to the northern parts of that empire some fifty churches, with about 4,000 individuals connected therewith. He spoke with great satisfaction of many of the native converts and of the assistance derived by the European missionaries from the native teachers and pastors. The Rev. W. Jones followed with a speech, in which he narrated the progress of Christianity in India, dwelling more especially on that part of the mission field where he had himself been stationed. He first spoke briefly with reference to the large masses of learned people amongst the Hindoos, and pointed out how largely Mahomedanism prevailed; after which he proceeded to show that there were in some of the least accessible parts of India, amongst the mountains and forests, numerous tribes of what were called Aborigines, numbering several millions, about whom little whatever was known. It was one of these districts—in the town of Singrowlee, about one hundred miles from Benares—that he had been for some years labouring; and he detailed with some minuteness the superstitions of the natives, and their condition of ignorance and degradation. His remarks forcibly illustrated the manner in which native agents of the British Government imposed upon the people of districts far away from the seat of the magistracy, by misrepresentations, in order to carry out their own designs; but he also showed that when this wrong-doing was brought to the knowledge of these in power, punishment was visited upon the guilty. The statements that he made proved that missionaries had a great many things to do besides preaching to the people. In one part of the country that he had visited, the missionaries had, during the last eighteen years, baptized 9,000 persons, and he bore his testimony to the great moral change and happy results that had followed. Mr. Baines, M.P., moved, and the Rev. W. Thomas seconded, a vote of thanks to the deputation. The Leeds district contributed some 1,540*l.* to the London Missionary Society for the year ending last March.

LANDLORD COERCION AT WAREHAM.—“J. M. G.” writes to the *Daily News*—“A few days ago you gave publicity to the threats of landlord interference at Bere Regis, in the borough of Wareham; now threats have become acts in another village in the borough, Corfe Castle. The Rev. Nathaniel Bond, a gentleman who owns a considerable portion of the village, and who has hitherto been highly respected and esteemed in the whole neighbourhood, has permitted his political zeal so far to outrun his more deliberate sense of what is right as to give notice to quit to two tenants for having committed the crime of refusing to promise to vote for Mr. Fremantle, a gentleman, whom they had never seen, and never heard of, until he solicited, or rather demanded, their votes, in the company of their reverend landlord, or the ‘agent’ of the clergyman of the parish. One of them has held for thirty years the land of which he is now deprived, simply because he would not pledge himself to vote in the way his landlord desired.”

## Correspondence.

### UNION CHURCHES.

To the Editor of the Nonconformist.

SIR,—I am glad that the question of the formation of Union Churches has been once more raised in your columns by the letter of “Observer,” which appeared in your last number; because, although not entirely agreeing with his views on the subject, it seems to me its occasional discussion is likely to be serviceable.

I was long strongly in favour of the extension of the Union movement, and used to wonder, like “Observer,” that it made so little practical progress; but more extended acquaintance with the views of the two Congregational denominations in reference to the baptismal controversy has, I confess, induced me to be somewhat less enthusiastic in reference to the proposed union.

The great difficulty which, I apprehend, presents itself to many who, like myself, hold Baptist opinions, is not any uncharitable feeling of bigotry towards devout Pædobaptists who agree with us in recognising baptism as a sacred ordinance to be permanently observed in the church, and who practise infant baptism not from any superstitious or unworthy motive, but conscientiously believing it to be in harmony with the will of Christ and the teachings of the New Testament. The union of Baptists with such is, I think, not only warrantable but most desirable. But it seems to me that, with regard to many more, the practice of infant-baptism has led to the complete degradation of what was intended to be a solemn and profitable religious ordinance. Not a few, it is to be feared, even among Congregationalists, are induced to baptize their children from a superstitious fear that their eternal safety will otherwise be imperilled; others wish to save their children from the annoyance (!) of being baptized in after years; others, more especially among the poorer classes, labour under the delusion that unbaptized persons are exposed in some way, as in former times, to deprivation of their civil rights; while others, again, appear to adopt the practice merely as a matter of form and custom, without attaching to it any definite religious meaning.

Then there is, in the present day, an increasing tendency among Congregationalists—in part, apparently, owing to dissatisfaction with the uncertain and conflicting arguments advanced on behalf of infant-baptism, and partly to their observation of the unprofitable and unsatisfactory character of the ordinance as commonly administered among them—to abandon the rite of baptism altogether, to sanction the admission of unbaptized persons to churches, and on the weakest and most flimsy pretexts, supported by perversions of Scripture (more especially of 1 Cor. i. 12–17), to encourage persons professing godliness to set at nought one of the plainest commandments of the New Testament. It is, therefore, scarcely to be wondered at if many, regarding this state of things as likely to be encouraged and perpetuated by the formation of Union churches, recoil from the support of that movement, and are inclined, with Dr. Angus, to regard the maintenance of distinctively Baptist churches as a “present necessity.” Under existing circumstances, it seems to me the union of the bodies is not to be expected and scarcely to be desired, though it may be well to habitually keep it in view as a consummation to be looked for when a more healthy state of feeling arises in the churches.

While writing on this subject, I should like just to suggest an inquiry or two to your Baptist readers in reference to the circumstances under which, and the conditions upon which, the ordinance of baptism is commonly observed among them. Do they not often repel persons from submitting themselves to that ordinance by insisting upon conditions not warranted by Scriptural authority? What right have they to insist, as they almost invariably do, upon candidates being baptized in public? And why do they usually place their baptistries in such a position that candidates, both male and female, must necessarily be exposed to the gaze of a large number of persons at the time of their immersion? The only reply, so far as I am aware, commonly furnished to these questions, is the very foolish and unjustifiable one that candidates objecting to receive baptism under such circumstances are “ashamed of Christ.” Any person of reflection and observation, must know that many indisputably pious persons feel an insuperable repugnance to undergo the ordeal referred to, while to others of far inferior character it may be comparatively unobjectionable. When candidates are willing to receive baptism in public, it is well that the ordinance should be so administered, such services being often found to be the most valuable means of grace; but they have a right, if they prefer it, to claim the administration of baptism privately. If the world and the Church have reasonable evidence that they have been baptized, and so “put on Christ,” nothing more is necessary. A church, moreover, has no Scriptural authority for deciding whether those who apply for baptism shall or shall not be baptized: though they have for deciding in accordance with Scripture, whether they will or will not afterwards receive them to their communion. It is the duty of the minister to distinctly explain to all candidates for baptism that they hereby profess “repentance towards God and faith in the Lord Jesus Christ,” and the responsibility of their being wort

ordinance must then be left to rest with the candidates themselves.

I am, Sir, yours respectfully,  
L. R. J.

Sept. 26, 1868.

### HELP FOR THE EAST OF LONDON—RAGGED-SCHOOL TEACHERS WANTED.

To the Editor of the Nonconformist.

DEAR SIR,—Believing that you are ever ready to do all that lies in your power for the amelioration of the condition and for the education of the poor, I venture to ask you to allow me, through the medium of your columns, to make an appeal on behalf of the Nichol-street Ragged-schools.

These schools are situated in one of the poorest districts of the East of London, in Old Nichol-street (parallel to Church-street), Shoreditch. A very complete range of buildings has been here erected, and during the winter months the schools, on Sundays and on week-nights, are thronged with the children of the very poor. With the exception of the day-schools, all our school work is conducted by voluntary teachers, the greater number of whom live at a distance of some two or three miles. Towards the close of our last session we were grieved to see that, from a variety of causes—removal from the neighbourhood, &c.—our ranks were thinning and the numbers of our teachers diminishing; and during the summer months, whilst the week-night schools have been closed, there has been—and I suppose it will ever be the case—a further falling off in the numbers of those who will be able to resume the winter campaign against mental and moral darkness.

A good start is often half the victory, and a large, well-appointed company of teachers at the commencement of the session we have repeatedly found gives us this good start, which enables us to struggle happily along through the winter's work. This fair beginning we are this year very anxious to achieve, and it is in the hope that the need of more voluntary teachers has only to be known to be at once responded to, that I venture to raise the, alas! too well-known cry, “Help for the East of London.”

Glad am I to be able to say that pecuniary assistance—although this is always very welcome—is not, on the present occasion, the object of my appeal. We need instead—“a voice of comfort and a friendly hand of help.” We need warm, loving hearts, full of pity, full of patience, ready for every good word and work, to come and do a brother's and a sister's part to their poorer little brothers and sisters—children all alike of the Universal Father. We want friendly teachers ready to help the comparatively friendless: we want loving teachers to come, and by the force of contact electrify some love into the too-little loved and loving. We do not want to have to close our doors against those who seek admittance, because there are not enough teachers present to attend to any more children. In the past this has often been done; in the future I appeal to your readers to say it must never be again.

There are hundreds and thousands of young men and women employed in the city warehouses, or engaged in shops, who have their evenings at liberty, and others who spend theirs in their own homes, who might, and who, I dare to think, gladly would, help in such a work, if they knew where and how much they are wanted. We have a large, well-ventilated schoolroom, and thus the supposed unhealthiness of the employment is almost entirely obviated. We ask for only one evening in the week, for an hour and a half. Our week-night school is held from 8 till 9:30 on Tuesday, Wednesday, Thursday, and Friday, and the Sunday-evening school from 6:30 till 8. And so the objection of want of leisure is not, we think—to very many, at any rate, who might be disposed to plead it—an insuperable one. We are entirely unsectarian; we strive to be most thoroughly catholic; we would welcome help and helpers from all quarters—the only condition being that in our work they be catholic and unsectarian too—and so no difference in the outer garb our common Christianity wears need be an impediment to our common work.

For indeed we believe that it is our Master's work, rather than ours; that He gives the necessary strength, and tact, and zeal, and love—and success, if He sees fit (that, we are glad, we may leave to His love and care, when we have done our part). Most assuredly He gives great enjoyment in the work, and it is as His workers, as His “children's missionaries,” whether engaged in teaching the simplest rudiments of secular education, or in seeking to make heart touch heart, and both thrill together at the good news of God and the story of the poor Child and Man of Nazareth, and the crown of His life of friendliness—the Cross, that we desire to undertake anew our work at Nichol-street, and that we earnestly ask that more helpers will come to our aid.

Our winter session will commence in October, and a preliminary meeting of teachers and friends is to be held in the lecture-room of Union Chapel, Compton-terrace, Islington (kindly lent to us by the Rev. H. Allon and his congregation, to whom the schools are very largely indebted for their existence and support), on Friday evening, October 2nd. Tea at six, chair to be taken at seven. And to this meeting I would cordially invite all who may feel interested in the work. The various superintendents will also gladly welcome any friends who may visit the schools; and I shall be happy



to afford any information in my power to persons seeking it.

Trusting you may be able to find room for this too lengthy appeal, and that "Help for the East of London" may be its result,

I am, Sir, your obedient servant,  
J. T. HENDERSON,  
Assistant Hon. Sec., Nichol-street  
Ragged Schools.

82, Milton-road, Stoke Newington, N.  
September 28, 1868.

#### NEW NONCONFORMIST GRAMMAR SCHOOL AT BISHOP STORTFORD.

On Wednesday last a series of meetings was held at Bishop Stortford in connection with the opening of a Nonconformist grammar school in that town. The establishment of the school has originated in a long-cherished desire on the part of some of the leading men among Nonconformists to provide for the middle classes an inexpensive yet first-class education, by means of a public school which should be a kind of Rugby for the Dissenting community. The school is a handsome brick erection, pleasantly situated at a short distance from the town. It has a large lawn in front, and a playground behind, and the interior arrangements have been made with every regard to the comfort and well-being of the pupils. The meetings of Wednesday were very numerously attended, and the warmest interest was manifested by the friends and visitors throughout the proceedings. First there was a short service. Prayer was offered by the Rev. J. S. Pearsall. A hymn was then sung, and portions of Scripture were read and a dedicatory prayer offered by the Rev. T. W. Davids, of Colchester. A second hymn having been sung,

The Rev. THOMAS BINNEY then delivered an inaugural address. He commenced by referring to some of the advantages of a public-school training. No doubt, he said, there was ground for apprehension in all cases where either boys or men, in large numbers or small, were so thrown together that they might influence one another for the worse. But in all cases, too, there was room for hope; the dreaded influence might turn out to be good rather than pernicious. Vice and immorality might be learned anywhere. Preparation for the real, rough, levelling world, into which boys must pass, could not be acquired at home so well as where large numbers were thrown together, and the conditions and duties of society anticipated. A boy might resist temptation as well as yield to it, and if so he would be all the better for the trial of his principles. In the school now formally opened a thoroughly practical and useful education would be given. French and German would be taught, and sound instruction given in Latin and Greek to the extent of acquaintance with several authors in both tongues. The school proposed to equip men for the learned professions, and encourage its students to look forward to entering one of the universities, and to do that in connection with a competition for scholarships. The classical training, therefore, would be of the highest order. For this they had ample security in the head master (the Rev. R. Allott), who knew by experience all the work of a boy in a public school, and possessed a university degree. It was something new for Dissenters to make provision for sending scholars to the universities, and it arose, of course, from the changes which had taken place in those institutions. Every encouragement should be given to this desire. A thorough mental training, crowned by a university degree, need unfit no one for honourable commercial pursuits. The man of business would be all the better as such for his intellectual culture, and would be the better fitted for any public duties. Having remarked upon the value of classical training in mental development, Mr. Binney referred at some length to the importance of the religious element in education.

Religion, then (Mr. Binney went on to say), is essential to complete education—education properly so called—but, instead of being the basis of it, it is a part of it, and so important a part that, rather than being the ground whence it springs, or on which it rests, it is rather the crowning glory of the process—the topstone of the complex structure. Religious instruction is, of course, the instrument of religious development. Learning to speak, or to read and write, is not religion, but speech, writing, and reading, filled and impregnated by religious truth, become means of religious culture. Speech may be learnt, reading and writing taught and acquired, without any of them teaching religious truth. They may then be instruments operating on the development of other faculties, not the religious. They may nurture and strengthen the intellect only, but at the same time they furnish the individual with an instrument which, being applied to spiritual truth, may become the means of stimulating the religious faculty. This use, however, and direction of the acquired instrument may take place in another sphere and through the influence of another agency than what belong to the place of primary instruction. The law of the New Testament is, that "parents are to educate and bring up their children in the nurture and admonition of the Lord." The proper religious training of the young of a Christian family is a duty resting primarily and directly on Christian fathers and mothers. But this does not mean that they have to teach them the arts of reading and writing. Why, a Christian father in apostolic times might send his son for instruction in letters to a heathen school, and yet retain in his own hand his child's direct Christian education. In the same way now day-schools might be exclusively secular as to instruction, and yet the Christian education and culture of the pupils be fully attended to by those to whom the duty is assigned by the law of Christ. It might be well, however, even in day-schools, though

exclusively concerned with literary instruction, for moral culture to be attended to and a recognition of God maintained; while, in respect to irreligious parents who neglect domestic religious training, there the Church should come in, with its benevolent agency, in the form of Sunday-schools and Bible-classes, which might open to receive and welcome those who needed them.

It is quite possible, then, for instruction—the purely literary business of a school—to be kept altogether distinct from religious education, that being devolved on those to whom the duty and obligation belong. But this principle applies only to cases where the young remain under the parental roof, and the two processes of instruction and education can be carried on by their respective agents—the master in his own sphere in the school, the father in his in "the church in the house." But the matter takes a different aspect when boys are removed from home for several months in the year, and, as boarders, become the inmates of another home and constitute the members of another family. Then the head of such an establishment, whether he is aware of it or not, has assumed to a large extent a parental relationship over his pupils, and with that he has undertaken serious parental responsibilities. These responsibilities, of course, include, very emphatically, moral and religious culture, the education of the whole man, the training and development of the mind, with its conscience, affections, religious susceptibilities, and whatever can be called forth through the influence of Divine truth brought lovingly into contact with the springs and elements of the inner life.

From these observations you at once see that religion must necessarily be included in what belongs to the business of a school like this. The institution proposes to separate children from their parents, and to constitute them into an academic family; and its duty therefore is to subject them to such influences as flow from Christian parenthood, and belong to a Christian home, in addition to all the instrumentalities of instruction which are to be employed for purely literary and scholastic ends.

In putting forward, as it does, this purpose, it connects it with the special reservation that its religious teaching will not be conducted on the dogmatic basis of the Church of England. It is a Nonconformist school, it is intended for the youth of Nonconformist families, and its object is to secure for them that general literary culture which might be obtained in various other public schools; but which, in them, could only be received in connection with a course of religious teaching, to the character and tendency of which Dissenters, as such, whether rightly or wrongly, strongly and conscientiously object.

Of course there is much which all Protestant Churches hold in common; there are great truths, important general principles, bearing on the culture of the religious life in which we, and the Church of England, and other bodies substantially agree, under the influence of which a Christian youth might grow up into a Christian man in one Church as well as another. We, for our part, would be willing to trust our children in any well-conducted mixed school, in which the religious instruction was regulated by the central verities of our common faith. But there are those who will not have it so, especially our friends of the Church of England. Nothing will satisfy them but the inculcation of the dogmas of their own catechism, with such attention to saints' days and services as may be necessary to the production of sound Churchmen. They have a right to do this, and are conscientious in doing it, and ought to do it within their own sphere; but so strongly do they feel about it that often where mixed schools have been established, and might have worked well, they have broken them up, either by changing their character, or separating from them, and establishing by their side an exclusively denominational institution.

It often, in this way, becomes forced on the Nonconformist to provide schools for himself, in which, properly speaking, not Dissent is to be taught, but Christ's religion, separated from what he deems to be objectionable in the characteristic teaching of the Established Church. He objects to the Church Catechism, not only as being one of the most poor and meagre of anything professing to convey a full idea of God's truth, but because of its doctrine of the sacraments, which he regards as erroneous. He cannot consent to have this formula incessantly dinned into and repeated by his son (and where it is used it is often the almost exclusive instrument of religious instruction), nor can he consent to have his child exposed to the constant action of other influences the object of which is, and might be in his case, to produce, not simply a thorough, God-fearing Christian man, but that modification of the *genus* Christian which takes of the form of the *species* Churchman.

There is nothing wrong in this. Our friends on the other side are alarmed at the thought of any of their sons being so brought up as to come out at last Nonconformists. They may look, therefore, with indulgence and sympathy on a similar feeling in us. Dissenters do not wish their sons to think lightly of that faith of their fathers which attaches importance to the fundamental verities of the Gospel, unassociated with ideas of a priesthood and sacraments, which, as they think, may most injuriously affect their proper action on the religious life. Nor do they wish them to become absorbed and drawn into the Established Church; for they have observed that such conformity has generally been the result either of a mere liking for an improved social status, leading to religious formality and indifference, or it has resulted (though less frequently) in a fanatical attachment to some of those exorbitancies of opinion which at present characterise different parties in that communion, whose catholicity and comprehensiveness must sometimes, one would think, amaze itself. Dissenters believe that earnest religious convictions, and those convictions Evangelical and Protestant, are essential to the preservation of the faith of the nation, and of such convictions they believe an intelligent and devout Nonconformity to be a conservative element.

My remarks have been very general, but they have, I trust, sufficiently exhibited and expounded the principles on which this school is founded, and have shown how, with our views, we cannot but make religious education an essential element in an institution in which parental responsibilities are necessarily assumed. They have shown, too, how natural and proper it is that we should attach importance to a Scriptural, unsectarian, and therefore non-Church of England system of religious teaching. Of course, it is not without the hazard of our

losing from our side, in the coming conflict of great principles, some of those whom we may train here, losing them through our very success—that success which may forward their admission to Cambridge. New associates, new influences, the *prestige* of University distinctions, may have their effect in inducing one and another to slip out of their hereditary Nonconformity. It requires great moral courage to support a position of singularity among numbers who sympathise strongly with each other, and who may be disposed to look on the singularity of the few as something of a brand. There is much less, we believe, of this than formerly, though something of the sort there cannot but be, human nature, and Church nature, being what they are. We trust, of course, that those sent from the Bishop Stortford Grammar School to the higher places of education will not only be good scholars and good men—noble, brave, pure-minded, Christian men—but that they will retain an intelligent attachment to their Evangelical Nonconformity, and never be seduced or laughed out of it. But however this may be, we are willing, even at the hazard of a present sacrifice, to help on the coming of that time when, all Churches being equal in the eye of the law, and all classes admitted on the same terms to the national universities, it will cease to be of importance, and cease to be noticed, inquired about, or thought of, whether men belong to one religious community or another.

The address was listened to with the greatest attention, and loudly applauded by the audience.

#### THE COLLATION.

In the afternoon a cold collation was served in one of the large rooms in the new building, and was very numerously attended. Mr. Edward Grimwade, of Ipswich, presided, and among those present were the Revs. T. Binney, R. Allott (head master), W. Ellis, J. S. Pearsall, W. M. Statham, J. H. Wilson, W. Cuthbertson, T. W. Davids, D. Davis, D. Davies, J. Ervine, H. Rooke, G. Singleton, J. Wood, S. Conway, F. Warmington, R. Partner, J. T. Davies, &c.; Messrs. Samuel Morley, Charles Reed, W. Perry, J. C. Williams, W. Barnard, John Brown, S. Poole, T. H. Poole, W. Death, J. A. Bartlett, T. C. Turberville, J. Clarke, C. Thorman, C. Barnard, C. Portway, A. S. Wilkins, J. Harvey, J. G. Nash, B. S. Lloyd, A. Taylor, J. M. Mullinger, W. Cribb, J. Slater, C. Dodd, A. Boardman, T. Esam, &c.

At the close of the repast, the health of the Queen having been drunk,

Mr. S. MORLEY proposed "The Health of Mr. Binney," who, after acknowledging the compliment, proposed "Prosperity to the East of England Nonconformist School at Bishop Stortford."

The Rev. W. CUTHBERTSON, in replying to the sentiment, referred to the early movements that had been made in furtherance of the new undertaking. He had himself brought the subject twice before the County Association, and the scheme, as at present carried out, was unanimously adopted at large meetings of ministers and laymen in the county of Herts. One object they had in view was to enable ministers to give their sons a better education than was at present available, and it was accordingly arranged that in the proportion of one to ten, a son of a minister in the eastern counties should be admitted at half price into the school with all its advantages. No part of the scheme had been more heartily accepted than that had been by the lay friends of the school. He appealed to the meeting for assistance in completing the share list and in getting pupils for the school. It was important, also, to establish exhibitions and prizes for competition among the scholars, and in order to assist those who otherwise might have no hope of ever getting to Oxford or Cambridge.

The CHAIRMAN proposed "The Health of the Head Master, and that of Mr. Esam, the second master." In the course of his speech he read a letter from Mr. John Crossley, offering two prizes of 5*l.* each, to be awarded to pupils for proficiency in such branches of education as the principal might deem most desirable.

The Rev. R. ALLIOTT responded, and in the course of his remarks said:—

A good deal had been said about the Nonconformist character of the school; but in his opinion Nonconformity did not mean for one moment sectarianism. Whilst they protested against the sectarianism prevailing in many public schools, they must take care lest any sectarianism should exist on their part. He rejoiced to see that some of their boys were sons of Church of England parents, and hoped that their number might be very much multiplied. The only thing they objected to was the sectarianism of any one sect in the Church of Christ, and all they desired was to take that which was the foundation of the belief of every body of Christians, and teach the Gospel of Christ in all its simplicity. They did not teach dogmatic Christianity in their families, but were quite content to gather the children round the family altar, and let them know that they revered the Bible, and took it as the Word of Life, without going into the question of Church or Dissent. That was just what they had to try and realise there. He did not want to have Nonconformity very prominent, and was sure that Conformity would never be in the least degree noticed in that place. He wished to realise the simple, pure Christian life, living the Word of God, realising the fatherhood of God, and by example as well as precept making these lads feel that Christ was their Saviour. A great many hard words had been said against the classics; and no wonder, for some people had got to think that the whole scheme of education in past years had been wrong, and that a new way must be introduced if they were to realise what men might be. His own opinion, however, was, that the classical was the best education for making a boy into a man, and qualifying him to act in all and every circumstance.

Mr. A. S. WILKINS, M.A. (a student at a school at Bishop Stortford, on which the present was founded, and a Cambridge graduate), referred to the position and prospects of Nonconformists at the Universities—a small, but increasing band.

He was afraid Nonconformists formerly went to Cambridge too much for the distinctions to be gained



there, but latterly they had gone for the more general culture. They had taken prizes in all subjects, including theology, and amongst the students themselves, even in their sports, on the river, and in athletics, they had taken the highest positions, and they had been repeatedly chosen as Presidents of the Union. Those at present at Cambridge were keeping up the position of Nonconformity; but they must not forget that it was necessary to keep up that position by a supply of young men coming up well trained in classics and mathematics, and well trained in the principles to which they had given in their adhesion. This year for the first time they had won positions in the classical tripos. Three of the first class—not a large one—were not ashamed to confess themselves Nonconformists. This must be kept up, and, in order that it might be done, they looked to schools like the one they had met to inaugurate. They felt that it would be of the very greatest importance not only to Dissenters but also to the whole of the university. Not a few men there now whose notions might be very well represented by the son of a country rector, who said to him the other day, after a debate in the Union Society, in which Nonconformity, he ventured to think, had held its own, "Why, I thought before I came up Dissenters were wicked people who would not go to church on Sunday." After that and several other debates of the kind, he had not that same opinion, and no doubt the result would be produced to which several speakers had alluded by sending up from that and other schools men who would hold their own, and win the respect of those with whom they met. He confirmed Mr. Alliot's statement as to the influence of public-school men in the universities, and said that they were, as a rule, especially the Rugby men, the very salt of the place. They demanded that at the universities, free from all those sacerdotal and sacramental theories that many of them felt themselves bound at any cost whatever to protest against, they should have all the social advantages there procurable—advantages belonging more properly to Nonconformists than to the Church of England; for if he understood anything whatever of the theory on which Dissent was founded it was just this, that the best security for spiritual life and orthodox truth was to be found not in any supposed apostolic order, not even in any creeds and formularies, but in the living conscience of the Christian people.

He concluded by asking their good wishes for the ministers who had favoured them with their presence, accompanying with the sentiment the names of the Rev. Messrs. Pearsall, Conway, and Rooke.

These gentlemen briefly responded, and after some other toasts the company dispersed.

PUBLIC MEETING.

In the evening a public meeting was held in the lower room, under the presidency of Mr. Samuel Morley. Prayer having been offered by the Rev. Mr. Rooke,

The CHAIRMAN expressed the sympathy which he felt for the new school. If the middle-classes desired to maintain their influence with the people, they must pay more attention to the education of their children. If they did not take care the classes below them would overtake them, for they were already at their heels. They were keeping too much to the old-fashioned plan of taking their sons from school at fourteen or fifteen years of age, and then apprenticing them for seven years. Some firms in London, of which his own was one, had long since declined to take youths under sixteen, and some had raised the age to eighteen; not that they wanted any high intellectual training for the conduct of their business, but that they required a larger amount of intelligence on the part of their assistants. The political character of the times was an additional reason for improved education. Hundreds of thousands of working men were coming into the exercise of the franchise, and he was watching the course they were taking with the deepest interest. With scarcely an exception they were joining the great Liberal party, and strengthening their position, as would be seen at the next election. He believed that Mr. Gladstone would have a majority of 100 in the next Parliament. (Applause.) The increasing liberality on the part of the Universities was favourable to the spread of education among the people. It was being recognised even by those who differed from them on ecclesiastical grounds that the Universities were national institutions, and ought to be adapted to the altered circumstances of the times. He hoped that Nonconformist parents would identify themselves with the school just opened, and thought they would do wisely in placing their sons under the care of Mr. Alliot. The larger the number of the boys, the more efficient would be the general character of the instruction. There was room for half-a-dozen such schools. He had no desire that the number of scholars in one school should exceed 100 or 150. They were not desirous of interfering with any existing institution, or of exhibiting anything like a spirit of rivalry or antagonism. He felt, however, an interest in the present school, because of the rapid increase of schools in which a high intellectual training was given in connection with an ecclesiastical system which he viewed with the greatest possible dread. (Hear, hear.) Every teacher in those schools was an ecclesiastic, and the whole system was monastic. The terms were exceedingly moderate, and in some districts the children of the Nonconformists were exposed to great danger in consequence of the temptations held out by these establishments. While there should be an absence of sectarianism in the Bishop Stortford school, he hoped that the great principles of Nonconformity would never be withheld, and that the boys would at any rate be preserved from the danger attaching to an unfair and biased teaching of ecclesiastical history. With a thorough intellectual training he hoped there would be united a constant and anxious supervision of the moral progress of the boys and the formation of their general character. There would, however, be little hope of success unless the parents sympathised with the

master, and gave him their entire confidence, doing all they could to encourage and stimulate their children in their studies. (Hear, hear.)

Mr. CHARLES REED appealed to the meeting for support in behalf of the school, and expressed a hope that the time was coming when young Nonconformists, unincumbered by the difficulties of the past, would be able to take advantage of the educational advantages hitherto confined to members of the Established Church.

The Rev. W. STATHAM hoped that the rising generation of Dissenters would not be afraid of their Nonconformity; that the spirit and genius of Congregationalism would go out to the world and not be afraid to touch it, but show that there could be such a thing as a national religious life without its being an established religious life. Their Nonconformity should make them good citizens, and not lead them to think it a crime to go to the polling-booth. It was as religious a thing to send a good Christian man like Mr. Morley to Parliament as it was to send a missionary to China.

The Rev. Professor THOROLD ROGERS was next called upon to address the meeting. He said, if at any time it was true that education was a pressing and prominent national question, it was true at the present crisis. The acuteness and intelligence characterising the reflective faculties of the working classes in our great towns were such as to shame what professed to be the acuteness and intelligence of their better-off fellow-countrymen. In the coming war of political opinions many of those who had hitherto considered themselves as possessing a monopoly of political and mental power would find themselves first put to the blush, then put to confusion, and lastly, perhaps, ousted by those whom they first thought unworthy of the franchise, and whom, at present, they were not willing to trust with the direction that the legislature had given them. He looked with great satisfaction on the establishment of such schools as the present by the Nonconformists of England. The more schools they established, the more scholars they seemed to get. It was seen by the energy of the large proprietary schools in the country that the old grammar schools had been made worth anything at all. By establishing the present school they were not only fulfilling a great public function, but were bringing into effectiveness that which was once lying waste, and stimulating energies which needed some external aid to bring them into activity. He hoped the school would prosper. He hoped also to see in the country such a system of education as would render it possible for diligence and capacity, whatever the position in social life, to rise from the lowest to the highest place and the highest means of academical education. The machinery was at present wanting. The middle-class schools were not reformed, and that was the difficulty. At one of "the local examinations" a boy belonging to the school of St. Olave's, Southwark, was first in three or four departments. He was the son of a charwoman, and his father had been a policeman. Now, some machinery was needed by which such a boy should be selected and brought within the reach of the highest education. (Hear, hear.) That would never be done until the grammar-schools were reformed. The reforms in the Universities had hitherto been almost failures; but he was glad to say that when he went back to Oxford he would be at work on a committee which was drafting a bill for further reform, which would include the most liberal propositions.

Mr. CARVELL WILLIAMS spoke of the progress of University reform, and referred to the proposal to admit unattached students at Oxford to all the benefits of the University, and to an estimate recently made that 45l. a year would cover all the necessary expenses of an undergraduate during his three years' course. He expressed a hope that when all sectarian distinctions were abolished, the sons of Churchmen and Dissenters would unite on equal terms, and that the Bishop Stortford school would send many a student to the Universities who would do honour to himself and his teachers. (Hear, hear.)

The Rev. J. H. WILSON said he belonged to a University (Scotch) where they had no tests, to schools where everything was on the free and open principle of competition, and which were in circumstances exactly like those in which his English friends would be placed before long through the influence of the new and Liberal Parliament. He referred to cases in which sons of humble parents had achieved the highest distinctions through the free University system.

The Rev. T. W. DAVIDS, in proposing a vote of thanks to the chairman, took the opportunity of expressing his disbelief that Congregationalist ministers, who were able, good, and true men, were in receipt of less income than 100l. a-year, and said that, if he knew who they were, he believed he could place half-a-dozen of those men within a twelvemonth in a very different position indeed. He appealed to those present to take shares in the school, and said as soon as it was thoroughly launched they proposed getting up a school for girls as well.

The Rev. Mr. CUTHBERTSON seconded the vote, which was carried by acclamation, and the proceeding terminated.

MR. SCULLY'S IRISH ESTATE.—It is gratifying to learn that a satisfactory solution of the dispute between Mr. William Scully and his tenantry has been found, and the Ballycohey tragedy is not likely to be repeated. Mr. Moore, M.P. for Tipperary, has it is stated purchased the property, allowing Mr. Scully the improved value of the land. This arrangement will increase his popularity, and be regarded as a welcome deliverance for the people.

Foreign and Colonial.

THE REVOLUTION IN SPAIN.

The news from Spain leaves no doubt that the insurrection has made great progress during the week. It now extends over the provinces of Cadiz, Seville, Cordova, Huelva, Granada, Valencia, Alicante, Algeiras, Malaga, Vigo, Ferrol, Corunna, and Logrono. The vanguard of the Government troops, under the command of General Novaliches (Pavia), numbering 3,000 men, have made common cause with the insurgents, for which reason the General has asked for reinforcements, remaining stationary for three days at El Carpio, fifteen miles from Cordova. The railroad was torn up, the bridges broken, and the commissariat of the royal troops wretched. Their leader is said to have neither money, nor provisions, nor ammunition. Concha applied to the Bank of Spain for money. The bank was willing to supply it, but its means are limited. Novaliches started from Madrid with only 5,000 men. The bands which harass him are in possession of the pass in the Sierra Morena behind him, and he may be exposed to serious danger. Marshal Serrano was advancing with, it is said, 20,000 men against Pavia, but no encounter has yet taken place. Serrano is not a remarkable leader, and distinguished neither by energy nor intelligence, and his position at the head of the party is merely due to his rank and to his great popularity in the Andalusian provinces. But by the side of him are Dulce, Zabala, Echague, and others, all O'Donnellites or Union-Liberal men, who may be led by events to declare against the Queen and dynasty, but who are not naturally inclined to it. Twenty thousand national guard have been organised in Andalusia.

The only decided collision as yet reported occurred at Santander, where General Calonge appeared at the head of 3,000 soldiers to put down the insurrection. The *Times* correspondent at Madrid writes:—

I am told that the barricades were carried at the point of the bayonet; yet so strong was the resistance, and the insurgents so well conducted and resolute, that they effected their retreat in the best order, keeping up a running fire with the Royalists, to whose onset they were exposed throughout the distance of a whole mile intervening between the scene of combat and the place of embarkation. The losses of the insurgents are not known, but they are described as trifling—a circumstance easily referable to the vantage ground they occupied behind their barricades. I have hitherto been disappointed about the list of killed and wounded at Santander. The verbal report is three brigadiers, one colonel, two captains of the staff, one colonel of artillery, one of engineers, and twenty-one other officers killed; 800 odd soldiers killed; upwards of 1,000 wounded.

While Serrano and the other insurgent generals have been operating in Andalusia, Prim set sail from Cadiz with three frigates and abundance of arms. He appeared off Cartagena, but the governor rejected his summons to surrender. The frigates, however, remained, and soon the governor thought it advisable to leave with his troops, and the town pronounced against the Government. The same thing has occurred at Granada, which has been evacuated by the royal troops. The dockyards and arsenals of Ferrol are in the power of the insurgents, who are commanded by Rear-Admiral Quezada and Colonel Barrio, of the Artillery. General Zabala is to place himself at the head of the insurgents at Ferrol.

The total defection of the navy is a remarkable and most important event. There can be no doubt that the fleet has gone over almost in mass. It is stated, on the faith of a despatch from Bayonne, that the last vessel which remained faithful to the Queen, and which was at anchor at San Sebastian, had pronounced for the insurrection. So universal a defection is without precedent in any former revolutionary movement of Spain, and shows not only that the insurrection has been well prepared, but that it has had a fund of ready discontent to work upon. It is not the Minister at Madrid, but the leader of the insurrection at Cordova or elsewhere, who now commands the Spanish naval power. The self-denying ordinance which the naval officers were said to have signed, pledging themselves to take no personal profit from the changes they might effect, shows, if nothing better, at least the sense the leaders have of the necessity of a profession of disinterested motives, in order to gain popular confidence.

Queen Isabella remains at San Sebastian, or rather, all attempts to reach Madrid have been unsuccessful, and she has been obliged to turn back. It is said that it was in contemplation to withdraw the seat of Government to Pampeluna, and try what the faithful northern provinces will do for the Queen.

There has been no rising at Madrid as yet, word being given by the insurgent leaders that the capital, though to a great extent denuded of troops, should wait. The numerous civil guards or police are said to have declared they would not fire on the people.

A proclamation signed by Marshal Serrano (Duke de la Torre), and General Prim, Dulce, Boyoda, Topete, and others, was issued at Cadiz, dated the 19th inst., declaring that they solemnly refused obedience to the Government sitting at Madrid, and that they would not lay down their arms until the nation recovered its sovereignty and its will was made known and accomplished. The proclamation



vigorously attacks the Government, and says:—"Enough of these scandals! We wish for a provisional government, representing all the great forces of the country, in order to ensure public order, and for universal suffrage to lay the groundwork of our social and political regeneration. Let all assemble with arms, avoiding all excesses, and we shall show ourselves worthy of the liberty of which we have been deprived. Long live Spain!" This proclamation says nothing against the dynasty. This document establishes the thorough understanding between Prim and Serrano—i.e., between the Progressists and the Union-Liberal parties, and, consequently, their joint determination to overthrow the Queen's dynasty no less than the Queen's Government.

The Paris *Siecle* of yesterday states that the brothers Concha, Manuel (Marquis del Duero), and José (Marquis of Havana), have jointly addressed a letter to the Queen, declaring that, owing to the refusal of her Majesty to proceed to the capital without being accompanied by Senor Marfori, they were unable any longer to guarantee the situation. On receipt of this letter the Queen gave orders to General Pezuela to form a new and complete Cabinet at St. Sebastian, and to summon the members of the State Council. This step is considered to indicate resolutions of grave import.

The *Times* special correspondent at Madrid draws a frightful picture of the condition of the country. He writes:—

There was something very like famine throughout the country at the close of the last season; but the terrible drought of this year has left Spain literally without a harvest. The little produce that can be scraped together will be brought to market within the next two or three weeks, when the evil will become apparent in all its alarming proportions, and sheer starvation will stare the unfortunate population in the face. Persons well acquainted with the country assure me that Spain, which in ordinary years is an exporter of corn, and which, under proper management, might supply half Europe with it, cannot subsist without the importation of 10,000,000*l.* worth of grain for the next twelvemonth. All the stock and provisions with which it was still possible to meet the exigencies of last year's dearth have now been eaten up, and in many localities there is absolutely no seed for next year's crops. It would be needless to tell you that Madrid and the whole country are swarming with beggars; the undeniable fact is that hosts of new mendicants have joined the ranks of the sturdy old professionals with whom all travellers in Spain are familiar; the fact is that as winter sets in the distress will be such as few persons seem to imagine. It is almost superfluous to say that the Government has neither the will nor the power to resort to the means by which the coming evil ought to be met. The Spaniard not only thinks that "sufficient for the day is the evil thereof," but puts off as much of the day's evil to the morrow's care as he can possibly contrive. It would be vain to look to the Government for foresight and providence at the best of times; but at this moment it can scarcely be said that there is a Government, and the generals who in some manner do duty for one naturally enough pursue no other object than the civil war, and have hardly the means for carrying it on.

It is officially denied in the Paris evening papers that an interview had taken place between the Empress Eugenie and the Queen of Spain at Biarritz. The Queen, it is declared, never left San Sebastian.

A despatch from Lisbon announces that the Portuguese Government, with the view to observe the strictest neutrality during the present struggle in Spain, intends taking precautionary measures by sending troops to the frontier. This is chiefly done for the purpose of disarming bodies of troops who, after a hostile encounter, may take refuge on Portuguese territory. Further steps will be resorted to if necessary.

The special correspondent sent by the *Times* to Madrid sends interesting sketches of the principal actors in the politics of Spain. Of the Conchas he says:—

The King of Spain is just now Marshal don José Concha, Marquis de la Havana, who must not be confounded with his elder brother, Marshal don Manuel Concha, Marquis del Duero, who is in command of the army of the centre or of Madrid. Don José was never a man of extraordinary energy at any time, and is now worn out before his time. His first instinct on coming to Madrid, after accepting the Presidency of the Ministry at San Sebastian, was to throw up his appointment. Things seemed to him so bewildered and hopeless, and he has already feathered his nest to such an extent, that it seemed hardly to be worth his while to venture upon a no less hopeless and unprofitable struggle. His brother, don Manuel, however, a man of firmer temper, upbraided and shamed him into manlier resolutions, and, by taking upon himself the command of the central army, relieved him of his heaviest responsibilities. The Ministry consists merely of the Prime Minister. The Prime Minister, however, is said to have some of his colleagues *en petto*—Don Castro, lately Ambassador at Rome, for the Interior; Cabezas for the Finances, and others. The Conchas, both brothers, are men of all parties, or of no party; they have been for themselves all their lives, and have found that plan answer to perfection. The new Government sets out with moderation and leniency, and even allows the press a latitude of which there was no example under the ruthless Gonzales Bravo. It is true that the publication of all news connected with the insurrection, except such as can be reproduced from the *Official Gazette*, has been prohibited; but Madrid has had two presses—a public and a clandestine one—in the worst of times, and the Liberal party sow their bulletins broadcast over the land with no less impunity than activity. Were the Conchas to have an easy victory over their present opponents, not only would they in all probability not be hard with them, but they would be even extremely willing to go halves with at least some of them, and join them, so as to have their help against some of their present supporters. The Conchas would fain save the Queen or at least the dynasty; but they are men of the world enough to see that there is nothing to be done with such stiff,

uncompromising bigots and absolutists as Novaliches and Cheste. Were the party now in power victorious, a split would be the immediate consequence. On one side would be the Conchas and the half-rational Moderados; on the other, the Neo-Catolicoes, with the Queen's camarilla of priests and monks. As the Conchas would see their own infallible ruin in such an upshot, it is deemed probable that they would be ready to meet the insurgents more than half-way, and a certain deliberate slackness and inconsistency is already noticed in their operations.

The correspondent thus speaks of General Prim and his aims:—

Prim is scarcely a Spaniard. He is a Catalan, with the broad space between the temples and the high cheekbones of a Celt. All men who have known Prim are attached to him. He is usually grave and reserved, meditative, and apparently unimpulsive, but shrewd and quick, and extremely sound and mature in judgment. He is one of the most unassuming and upright characters in this country. Did not all the past tell of his dash and promptness in action, it might seem easy to charge him with a certain tardiness in deliberation. But the day has now come to task his mettle to the utmost, and it is to be regretted that he should now hold so much in the background as he appears to do. If Spain is to live and not merely to jog on, it is evidently Prim and his party who ought to come uppermost. But, alas! supposing Prim and his party to carry everything before them, what do they propose to make out of it? They would pronounce against the Queen and dynasty, set up a Provisional Government, and call together a National Assembly. But they do not tell us what is to come next. Spain cannot be a republic; she will not accept a foreign ruler; she will not raise a subject to the throne. What then? What is the first resolution that is to be put before the Constituent Assembly? Where is there a point on which it may be possible to come to a division? Of course there are men for the Republic one and indivisible; men for the Federal Republic, men for an Italian Prince, Amadeus, Duke of Aosta, or Ferdinand, Duke of Genoa, the latter a boy of twelve, just entered at Harrow School, in England; there are men for an English Prince, whether a convert or a pervert it seems to matter little. There are men for the King of Portugal and an Iberian union of the whole peninsula; there are men for the Duke of Montpensier; there are men for the Prince of Asturias and a regency; there are men for the Queen as she is, and men for the Queen as she should be. But all these men call each other mad and unpractical, and there seems no possibility of bringing two of them together into one way of thinking or into one course of action. With this foreknowledge of the parties now in presence let us wait and see what the morrow will bring. "Wait" and "to-morrow" are the first words one learns in Spain; the last one forgets.

Count de Cheste is better known to the world as General Pezuela, and the Marquis of Novaliches as General Pavia. Of the latter, "a mere carpet knight," it is said—

I look upon Prim on one side, and on Novaliches on the other, as the two antagonistic representative men of Spain. Novaliches is at the nadir of the darkest reaction, Prim at the zenith of all practicable liberalism. Novaliches is not much of a soldier, but he is chivalrous, polished, honourable. He has no objection to the freedom of nations in the abstract, provided their freedom be wholly turned to the glory and emolument of the Roman Catholic Church. He is as much of a Montalembert as it is in the ungenial and narrow nature of a Spaniard to be.

#### FOREIGN MISCELLANY.

*La France* announces that the Emperor and Empress will return to Paris immediately.

A more favourable report is made of the health of the Prince Royal of Belgium, whose recovery is looked upon as possible.

The Berne Peace and Liberty Congress have also passed a resolution protesting against war between France and Germany.

The *Cross Gazette* of Berlin says that M. Bismark is in good health, but that he will not return before the middle of October.

A duel has taken place, on Dutch soil, between M. Rochefort and M. Baroche, in which the latter received three wounds, and the former one slight wound in the arm.

The *France* denies the existence of a diplomatic note from the Turkish Government respecting Roumania, which the *Debatte* of Vienna alleged to have been addressed recently to foreign powers.

The King of Italy, accompanied by General Menabrea and suite, left Florence on Monday for Peri, on the Tyrolean frontier, to receive the Empress of Russia, who is going to Como.

The Duke of Alençon was married to the Duchess Sophia of Bavaria on Monday at the Castle of Posenhofen. The Comte de Paris, the Prince and Princess of Joinville, and other members of the Orleans family, were present.

The *Pall Mall Gazette* says that there is some reason to believe that the report of a reduction of the French army is correct, but it speaks of it as "a temporary reduction," adding that some 70,000 to 80,000 men are to be "furloughed." It appears we must be thankful for small mercies.

The Emperor of Russia arrived at Potsdam on Sunday morning, and was received at the station by the King and other members of the royal family. The Emperor left on Monday for Warsaw, and a few hours afterwards the King took his departure for Baden-Baden, where he intends to make a stay of three weeks.

The law officers of the Italian Government have issued a secret circular to the magistracy on the subject of certain secret enlistments said to have been promoted by the ultra-Liberal party, with military designs dangerous to the internal and external peace of the State. The magistrates are called upon to discover and suppress these unauthorized movements.

ASCENT OF THE GROSSHORN.—A communication from Basle, in the *Courier du Bas Rhin*, says:—"A new ascent to an Alpine summit hitherto unscaled has just been accomplished. Two young men, Henri Ober, of Interlaken, a medical student, and Henri Dubi, of Berne, pupil in philosophy, last week reached the top of the Grosshorn in the Bernese Alps, a height of 12,418 feet. The route taken was by the Lotschtal, where they slept. It took the hardy pedestrians twenty-two hours' consecutive walking to effect that difficult task."

PRIEST-RIDDEN SPAIN.—Some very instructive statistics are contained in the *Guia del Estado Ecclesiastico de Espana*. Spain at this moment possesses no less than 800 convents, with 15,000 nuns. There are 55 bishops, 2,500 canons and abbots, 1,800 "regular priests," 24,000 vicars, &c., &c. The budget for the Church is twice as high in Spain, which contains 16,000,000 of souls, as in France, with 37,000,000 of Roman Catholics. The Church will probably engage the serious attention of the Government which, to all appearance, is to succeed Queen Isabella and her Ministers.

BLOW FOR BLOW.—The *Siecle* having stated that "the *coup de main* at Cadiz was executed with a precision and decision which did much honour to Admiral Topete," the Imperial organ, *L'Etendard*, rebuked the *Siecle* as follows:—"Thus a military man—a man placed by a regular Government over one of the great forces of the State—can deserve the praises of the *Siecle* for having voluntarily betrayed his duty, falsified his oath, and directed against the Government of his country the arms which were confided to him." The *Siecle* retorts:—"Stop, stop! good *Etendard*! You forget whose you are, and what application may be made of your words. Stop, in Heaven's name. You are talking of things—"

ANGLO-INDIAN AGGRESSIVENESS.—The *Daily News* discovers a perilous significance in the despatch of a great military force against a small and already defeated body of insurgents on the North-west frontier. On the face of it, it does not appear probable that this formidable army was brought together merely to punish some turbulent hill men. It will be necessary for those who really regard the interests of peace to watch very narrowly the progress of this petty war, for it would be only too easy out of these frontier operations to pick some *casus belli* with the Afghans. The Himalayas are a splendid frontier wall, but they are not impassable, and when we are fighting with a large and almost a menacing army on the extreme verge of our own dominions, there is evidently a chance given to the party of aggression and annexation of which, judging from the history of Indian policy, they may not be slow to avail themselves. The designs of that party are honest, so far as they look to what they think to be the interests of India and of England, but they are mistaken. They are not accepted by English liberal thought. They are condemned by some of the greatest Indian statesmen, and their inception would lead us into difficulties which in the end perhaps we might surmount, but only at the cost of blood and treasure, and of our just repute for moderate counsels.

THE SOLAR ECLIPSE AS SEEN IN INDIA.—The following is an interesting extract from a letter written by Lieut. John Herschel, R.E., dated Belgaum, Aug. 25. To him were entrusted the instruments sent out by the Royal Society:—

About a quarter of a minute before totality a thick cloud obscured the sun. I had placed the slit (of the spectroscope) so as to cross the crescent at about the vanishing point of the limb, and was watching the narrow solar spectrum grow rapidly narrower. You may conceive the state of nervous tension at this moment. Whatever the corona was competent to show must in a few seconds have been revealed—unless, indeed, it should so happen that a prominence should be situated at that precise spot, in which case the double spectrum would be presented. But the solar spectrum faded out while it had still appreciable width, and I knew a cloud was the cause. I went to the finder, removed the dark glass, and waited—in that fever of philosophical impatience which recognises the futility of irritation, even while it chafes under the knowledge of fleeting seconds—how long I cannot say, perhaps half a minute. I can well recall the kind of frenzied temptation to turn screws and look somewhere else, checked by the calm ticking of the clock telling of a firm hold of the right place, cloud or no cloud. Soon the cloud hurried over, following the moon's direction, and therefore revealing first the upper limb, with its radiating and, as I fancied, scintillating corona, and then the lower limb. Instantly I marked a prominence near the needle-point in the finder. A rapid turn of the tangent screw covered it with the point of the needle. Those few seconds of unveiling were practically all that I saw of the eclipse as a spectator. With the exception of a hurried glance into the finder at a later period to watch for another break, I was the whole time engaged at the spectroscope. I have not the remotest idea from actual experience of the external phenomena which were present to the thousands of upturned faces whose voices I heard outside. I might easily have lifted the curtain and looked out while the clouds were obstructing. That I did not do so is only to be explained by the absence of mind, as regarded all else, produced by the concentration of attention on the problem before me. To return. The instant the prominence was under the needle point I returned to the spectroscope. A single glance solved the problem in great measure. Three vivid lines—red, orange, blue! No others, no trace of a continuous spectrum. I think I was a little excited about this time, for I shouted quite unnecessarily to my recorder, "Red, green, yellow," quite conscious of the fact that I meant orange and blue. I lost no time in applying myself to measurement. And here I hesitate; I have no idea how those five minutes passed so quickly. Clouds were evidently passing continually, for the lines were only visible occasionally. The red must have been less vivid than the orange, for after a short attempt to measure it I passed on to secure the orange, and, succeeding to my satisfaction, tried for the blue line. Here I



was less successful. The glimpses of light were rarer and feebler, the line itself growing shorter and further from the cross. I did, however, place the cross very near the true position, and got a reading just as the re-illumination of the field of view informed me that the sun had reappeared on the other limb. I consider there can be no question that the orange limb was identical with D (sodium), so far, at least, as the instrument is competent to establish an identity. I also consider that the identity of the blue line with F (hydrogen) is not established; on the contrary, I believe that the former is less refracted than F, but not much. With respect to the red line, I hesitate much in assigning an approximate place. It might have been near C (hydrogen). I doubt its being so far as B, but there would be its limits. The corona may have projected a spectrum of some kind, but I saw none. I therefore conclude it was a faint solar spectrum, a conclusion in accordance with other characteristics of the phenomenon, but especially with the (flickering?) radiating appearance, and with the satisfactory determination by Lieutenant W. M. Campbell, R.N., of the conditions of polarisation obtaining in the corona. At present it is sufficient to state that these observations leave no doubt that the light of the corona is polarised in places passing through the sun's centre. I have had no communication with any other observers since the event. I am curious to learn how far our results will corroborate each other.

QUEEN ISABELLA AT ST. SEBASTIAN.—The *Evening Standard* gives the following particulars, interesting, if true, regarding Queen Isabella's intended departure from San Sebastian:—"At midnight the Queen and her husband arrived at the station, followed by their children and the ladies-in-waiting. The Queen was in tears; she walked beneath the peristyle of the platform, and the soldiers presented arms. The public, whose numbers rapidly increased, took their hats off, but maintained a profound silence. 'Let us start,' said her Majesty; and she entered the railway-carriage. The Court took their seats, and the engine was attached to the train, when, at the very moment that the guard was going to give the signal for departure, two despatches were brought, whose contents were evidently of a very grave character. The Queen immediately got out of the carriage, and exclaimed to her Minister, 'If I were but a man (*si je pouvais porter culotte*) I would return to my capital!' and hid her face in her hands to conceal her tears. She regained the waiting room, and finding the royal equipages gone, returned to the palace in the carriage of the governor of San Sebastian. The *Figaro* states that General Concha entreated Isabella to return to Madrid with the Prince of the Asturias, around whom it might be possible to rally the people, and, above all, without M. Marfori, the very sight of whom would cause irritation. These last words exasperated her Majesty to such a degree that she could not control her anger, and burst forth into a violent tirade against her people. 'Here I remain,' she exclaimed, 'and will remain until these brigands are vanquished; and if I yield I will retire to France, only too delighted to be disembarassed of the sovereignty of a nation of robbers and assassins.' It appears that the Queen's infatuation for M. Marfori is so great that no persuasions or entreaties will induce her to separate from him. It was in vain that her most devoted friends—who are few enough—entreated her to consent to a separation from her Intendant. 'You risk your crown,' said one. 'What matter?' was the reply. 'But think of your children!' 'Come what may,' rejoined the infatuated woman. A letter from San Sebastian of Friday last gives a strange account of the behaviour of the Queen. 'In the midst of her consternation,' we read, 'the Queen has moments of passion which she cannot conquer. She complains of everything and everybody. She abuses her Ministers, and even her *femmes de chambre*, who have passed over to the enemy's camp. During one of these crises she received a visit from an exalted Spanish financier, who advised her to set out for Madrid, with the king and her children. 'But alone!' he added. 'What, alone?' replied the Queen. 'Yes,' rejoined the financier. 'I don't understand you; explain yourself,' cried Isabella. 'What do you mean by *sola*?' 'Well, alone, without your companion.' At these words, Isabella, rushing at the financier, seized him by his coat, shook him, rated him, and drove him away while applying to him the most violent epithets. 'Set out without him! *sola*—wretch! Set out without him! Never!' Such, says the writer of this account, is the story related by one of the two witnesses of the scene—guess which!"

#### THE REGISTRATION COURTS.

Mr. Campbell Foster has, at Dewsbury, fined another lady anxious for the franchise for making a frivolous claim. Mr. Chisholm Anstey, the last-appointed of the revising barristers, is the only one who has allowed a female claim on the ground that the term "man" refers to both sexes.

At Whitehaven the case of a coal-miner has been heard before the revising barrister, who was a compound householder under Lord Lonsdale. It was not until February last that the name of Bennett (and some 400 others in a similar position) appeared in the rate-book as paying the rate personally and in full. The Liberals contend that, under the provisions of the Act, the rating of the owner should have ceased when the Act came into operation in August, and that the rate made in September should have been made upon the occupier, whose name should have appeared in the rate-book in order to entitle him to vote. The revising barrister reserved his decision for ten days.

At Tynemouth 2,000 small tenement voters have been struck off the roll, who had paid the rates. At South Shields, Bishopwearmouth, and Gateshead, the barristers sitting there have retained this class

of voters on the lists. They were even not objected to at Tynemouth; and the wholesale clearing out in that borough of more than two-thirds of the working men from the list is causing great excitement.

We note some of the results of the revision of the registers. In Finsbury 5,000 new voters have been added. In the City the Liberals have gained 208. Only thirty Conservative claims were obtained. The number of Conservative objections disallowed were very great. In Manchester the total constituency is 46,677, and the Liberals established 881 new claims. In Salford the Liberals have gained 169 on the revision—the total constituency being 14,826. In the North Riding of Yorkshire the Tories have gained a balance of 271 votes. In Halifax and Wakefield the Liberals have slightly gained; in Oxford their opponents have gained 341 votes. About 6,000 new voters are added to the constituency of Norwich; 764 to Bury St. Edmund, more than double; in Warwick 900 voters have been added to the former list of 750, making 1,650, two-thirds of whom are Liberals; in West Suffolk the Liberals claim a gain on the revision of 271 votes; in Herts no less than 439.

#### Obituary.

THE REV. DR. MILMAN, DEAN OF ST. PAUL'S, a historian, a theologian, and a poet, who united the elegant and refined scholarship and the cultivated taste of the older type of English learning with the bolder and more searching spirit of modern criticism, died on Thursday last, at Ascot, in the seventy-eighth year of his age. Early in the present century, Dr. Milman was vicar of St. Mary's, Reading. His tragedy of "Fazio" was acted with some success at Covent Garden, where Miss O'Neill (afterwards Lady Becher) sustained the character of the heroine, and it still remains a stock play: "Samor," an heroic poem, in twelve books, appeared in 1818; another poem, the "Fall of Jerusalem," founded on the narrative of Josephus, in 1820; followed by "Anne Boleyn," "The Martyr of Antioch," and "Belshazzar." His prose works are "History of the Jews," published in 1835; "History of Christianity," in 1840; "History of Latin Christianity," in 1855; "Notes and Illustrations to Gibbon's Decline and Fall; a 'Life of Keats'; and "Hebrew Prophecy, a Sermon," in 1865. He edited an illustrated edition of Horace, with a life of the poet, and has contributed to the *Quarterly Review*. In 1821 he was elected Professor of Poetry in the University of Oxford, was made rector of St. Margaret's, Westminster, and in 1849, Dean of St. Paul's. Noticing some of the characteristics of the deceased divine, the *Daily News* says:—"A great Roman Catholic theologian is said to have declared, with much sarcasm and some truth, that Gibbon was the only ecclesiastical historian that English literature had produced. Dean Milman's History of Latin Christianity, which traverses the ground over which Gibbon treads, has removed this reproach from our literature. Not only the period which it embraces, but the very form of the work, even to the structure of some of the sentences, bears traces of the original on which, in its external aspect, it was unconsciously modelled. But a very different spirit is poured into the same mould. Milman's is the Christian, as Gibbon's, in its ecclesiastical chapters, is the sceptical, history of the Latin Church. A writer in the *Pall Mall Gazette*, evidently well entitled to speak on the subject, signals the superiority of Dean Milman's 'Latin Christianity' to the two preceding volumes of the 'History of Christianity,' which deal with the origin of religion and the preaching of the Apostles, and to the 'History of the Jews,' which was written long before either. This superiority was probably not wholly due to the maturer mind of the author, but to the greater suitability of the subject-matter of the later work to his powers. That profound penetration into religious ideas which gives life and form to the cumbersome sentences of Neander, and that depth of spiritual philosophy which marked Bunsen, were not very strongly developed in Milman. His religion, though strong and sincere, was of the sober, un-ideal English type. Dean Milman held an honoured place in English society, but he did not attain it by any unworthy surrender of his own convictions, or sacrifice the principles which were dear to his youth to the conventional requirements of his position. His 'History of the Jews,' forty years ago, evoked a storm of disapprobation, and was assailed with imputations of heresy and infidelity scarcely less bitter than those which the writings of the Bishop of Natal and the 'Essayists and Reviewers' have recently incurred. Dean Milman did not shrink from supporting men who laboured under the odium which he himself had encountered; and his name is among those of the few dignitaries of his Church which were found on the list of Bishop Colenso's Defence and Testimonial Fund. Those who least sympathise with the Dean's feeling on this matter will yet do honour to his courage and consistency."

COUNT WALEWSKI.—Another of the band of men who identified their fortunes with those of the Emperor Napoleon, and rose with him to power, is gone. Soldier, journalist, dramatic author, diplomatist, and statesman, Count Walewski had a career which would have been an exceptional one in a country less subject to revolutionary change than France. By his birth, however, he obtained a fair position before his relations with Louis Napoleon could be of service to him. After the Empire his progress was rapid. In 1854 he was Ambassador in England, and in the next year he succeeded M. Drouyn de Lhuys as Minister of Foreign Affairs. He had the honour of presiding at the Paris Congress in 1856. In 1860 he

replaced M. Fould as Minister of State, and after the death of the Duke de Morny he resigned his post as senator in order to become President of the Corps Législatif. His influence during the Italian war is believed to have been adverse to the cause of Italian unity, and his loss will be felt more at Rome than at Florence. His semi-Polish origin—for he was regarded as the natural son of the great Napoleon by a Polish Countess seen by the Emperor at a *fête* at Warsaw—led the Poles to expect from him valuable aid; but his sympathies have availed nothing in the fate of that unhappy country. The deceased Count was in his 59th year.—*Express*.

#### Postscript.

Wednesday, September 30, 1868.

#### THE REVOLUTION IN SPAIN.

The *Times* special correspondent telegraphs the following important news from Madrid, dated yesterday:—"The force under General Novaliches has been repulsed near Cordova. The new caused great commotion in Madrid, and Concha yielded and the troops fraternised to avoid collision with the people. No blood was shed. The Queen's bust and arms were dragged in the dust. A Provisional Junta has been appointed. Perfect order now prevails."

A telegram from Madrid, dated Monday, says:—"The royal army, under General Novaliches, is concentrated upon the left bank of the Guadalquivir, near Cordova. The insurgent forces, commanded by the Duke de la Torre, occupy the right bank with formidable defences upon a bridge called the Alcala, the capture of which, however, by the royalists would not necessarily result in the overthrow of the insurgents' position. The royal army have received orders to attack to-day. The insurgents have abandoned the town of Alcoy and withdrawn to the mountains. The insurgents at Bejar continue their resistance, and have repulsed several assaults. Letters from Ferrol state that the Government troops have abandoned the Castle of San Felipe, and that it has been taken possession of by the insurgents. There are insurgent bands in Galicia, Catalonia, Valencia, and Murcia. It is asserted that Loja and Granada have made *pronunciamientos*."

According to the other telegrams, Colonel Baldrich, at the head of a body of insurgents, has landed at Vinaroz, in Catalonia. Marshal Espartero is confined to his bed, but has nevertheless given in his adhesion to the insurrectionary movement. The Jesuits are exerting themselves to induce the population of the Basque provinces to arm in favour of the Queen. It is said that the regiment commanded by Count Girgenti has revolted. Bands of insurgents are considerably increasing in the interior. General Calonge has returned to Valladolid from Santander."

It is reported that a Union feeling is gaining ground in Nova Scotia, and a delegation on that behalf is soon to leave for London.

The Canadian authorities are taking active measures to relieve the distressed inhabitants at the Red River settlements.

#### MARK-LANE.—THIS DAY.

There was again a short supply of English wheat on sale here. The quality of the samples was good, and although the demand was far from active, Monday's prices were maintained. In foreign wheat—of which the show was extensive—a small retail business was concluded, at about stationary currencies. Malting barley was steady in value and demand, but low grinding qualities had a drooping tendency. The malt trade ruled extremely quiet, but no notable change took place in prices. Oats were in good supply, and commanded a steady sale, on former terms. There was a fair inquiry for maize for feeding purposes. Beans changed hands steadily, and the quotations tended in favour of sellers. Peas were in moderate request, at previous values. There was very little passing in flour, and the value of foreign and country marks was with difficulty maintained. Town-made qualities were unaltered.

#### ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	230	90	750	—	360
Irish	—	—	—	7,800	—
Foreign	1,170	16,800	—	8,310	620 bks.
					8,190 bls.
					Maize, 7,140 qrs.

THE PUBLIC EXPENDITURE.—The Marquis of Hartington has addressed a letter to the *Times* in reference to the public expenditure. The Chancellor of the Exchequer and General Peel have, he says, thought it necessary to publish a defence of the increase of the public expenditure under the present Government, and that defence has assumed, for the most part, the character of an attack upon their predecessors in office. Lord Hartington says:—"We have never asserted that the excess has been wasted by our successors, but I must protest against their attempt, when challenged to account for such excess, to retort upon us charges of inefficiency which ought to have been made, if at all, when they succeeded to the management of the departments."



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## TO CORRESPONDENTS.

“J. D. A.” has somewhat mistaken. The list did not comprise *all* contested seats, but those thought to be most favourable to the Tories. It is hardly worth while to publish the information about the other two boroughs, as it might be injurious; but we shall bear it in mind.

## The Nonconformist.

WEDNESDAY, SEPTEMBER 30, 1868.

## SUMMARY.

THE Spanish insurrection has been slowly developing, but now that it has become general newspapers can hardly keep up with it. The expectation we have expressed below has been more than confirmed by this morning's news. Whatever Queen Isabella at San Sebastian may have decided relative to the Government, General José Concha at Madrid, the newly-appointed Premier, has found it politic to succumb to the revolution. Intelligence of a repulse of General Novaliches by Marshal Serrano near Cordova caused great commotion at Madrid yesterday. Concha yielded, the troops fraternised to avoid a collision with the people, and the Queen's bust and arms were dragged in the dust. Not a drop of blood was shed, order was entirely preserved, and yesterday afternoon a Provisional Junta was formed at Madrid. This news will no doubt induce the royal troops near Cordova, already disaffected, to declare for the popular cause, as well as bring to Madrid the leaders of the insurrection to establish a temporary government pending the assembling of a Constituent Cortes. The Queen, under such a marked indication of national hostility to herself and her dynasty as is seen in the quick defection of the Conchas, is more likely to seek refuge in France than to place herself under the guardianship of General Pezuela, and offer a protracted resistance in the northern provinces. As it happens, the *élite* of the royal army had been despatched into Andalusia, though too late to be of any service, and there is no other body of troops considerable enough, if so inclined, to make head against the insurrection. In ten days Spain has gone through a great revolution with very little bloodshed, and small resistance to the will of the nation. Happily, it is something more than a change brought about by the military. The Bourbon dynasty is virtually at an end, and Spain has now a fair chance of becoming a constitutional State.

The Czar has been once more visiting Berlin, as though for the purpose of contradicting the prevalent reports that he was inclined to desert Prussia at the present juncture. His Imperial Majesty has paid his promised visit to Warsaw, which was illuminated (by order) last night on his arrival. Fresh measures are expected to be promulgated with a view more effectually to stamp out Polish nationality. The influence of the Czar does not extend to Galicia, a province of Austria which is still a symbol of Polish aspirations, but his sensitiveness, and the caution of the leading Ministers of Austria, have obliged the Kaiser to forego his intention of visiting that portion of his dominions.

The pleasant news from Abyssinia recorded in our last number is confirmed by Lord Napier of Magdala, by whose suggestion that kingdom has been divided between Gobazye and Kassai. Those chiefs seem well-disposed enough at present to observe their engagements to each other, and to live in amity. It is gratifying to find that

the British expedition to Abyssinia has not aggravated the chronic anarchy which previously obtained, but that there is at length a chance of pacific development for a population which has been so greatly afflicted by constant wars.

Mr. Bright's weighty letter to Mr. Bradlaugh is well adapted to have a salutary influence elsewhere than at Northampton. The hon. member for Birmingham does “not think it is always wise to select the most extreme politician because he is the most extreme. To do so would be to put up the representation to auction, and I scarcely know a candidate now before the public who might not be outbid by some one wishing to supplant him.” Lord Henley, whom Mr. Bradlaugh seeks to replace, has shewn his fidelity to the Liberal cause and has gone with his party; and, as Mr. Bright forcibly urges, “if all the men like Lord Henley had resisted Liberal measures, and the extension of the franchise, we might have had a hard battle to fight for years to come.” Probably Mr. Bradlaugh has not the slightest chance of disturbing either of the members for Northampton, but there are other constituencies, though their number is decreasing, where rival candidates are putting in peril the success of the Liberal cause, and where Mr. Bright's counsel may be listened to with some effect.

The courageous course taken by Mr. Hughes in Lambeth, of refusing to employ paid canvassers, or to take public-houses for committee rooms, is to be followed at Manchester. In that city the three Liberal candidates and their friends have decided to limit their expenditure within narrow limits, having declined to employ any paid agents, or to hire any vehicle. They have further resolved “that the whole system of canvassing be decentralised, and the management be left entirely in the hands of the ward committees; and that the result of such canvass shall not be reported to the office committee in detail, but in the aggregate.” Thus is the principle that members are elected for the advantage of their constituents, and not to promote their own interests, slowly gaining ground. When generally admitted, the relations between the two parties will be put on a more salutary footing, and persons really capable of serving the country will be less reluctant to come forward as candidates.

Mr. Gladstone's pronounced policy has induced a few Whig peers to desert their party. We are only surprised they are so few. Amongst the first to leave the ranks was the Duke of Portland, who has subscribed his 2,000*l.* to the Protestant Defence Union. Lord Overstone, who does not take that mode of testifying his displeasure, writes a letter to the Liberal candidate for North Northamptonshire, saying that he is not prepared to disturb the Conservative members for that county by supporting the claims of Lord Lyveden's son. “We are,” his lordship says, “advancing fast enough into democracy, as it appears to me, and I would wish to moderate rather than accelerate the pace.” Lord Overstone acts upon the “Rest and be thankful” motto, and cannot admit that “the indiscriminate and entire destruction” of the Irish Church and the ballot are “recognised articles in the old and true constitutional creed of the Liberal party.” He for one declines to support them. It is evident that modern Liberalism is distasteful to this timid peer, and that he is out of his element in the ranks of the Opposition. For the sake of the Whig aristocracy, it is satisfactory to find that so many of its younger members, like the Hon. L. Warren, the Hon. F. H. Vernon, the Hon. A. Herbert, and others, are so ready to advance with the tide. While they are fighting the battle of the Liberal party in the county constituencies, they are at the same time virtually defending their own order.

### PROGRESS OF THE REVOLUTION IN SPAIN.

“UNIVERSAL suffrage, the absolute liberty of the press, freedom of education, of religious belief, and of commerce and trade; a prudent and liberal reform of the tariff laws until the state of the country shall permit of the introduction of complete commercial liberty; the abolition of capital punishment; the inviolability of domicile and of letters; the repeal of the Articles of the Constitution relating to the religion of the State and the reigning dynasty, and of the regulations respecting the succession to the throne; the organisation of the army and navy on the basis of voluntary enlistment; the equalisation of the taxes; the decrease of the Excise duty upon salt and tobacco; and, lastly, the election of Cortes by direct universal suffrage”—such is the programme of the Revolution issued by the junta at Seville. It is comprehensive; it looks tempt-

ing; but we are afraid it expresses anything but the national aspirations of the Spanish people. Whether the present insurrectionary movement succeed or fail; whether the reigning dynasty be expelled or restored; whether the military and naval rising against constituted authorities shall come to be regarded as a grand patriotic movement, or an abortive rebellion; the Seville manifesto, we suspect, will be equally a thing of paper, most of the objects set forth in which, Spain, however constituted, will speedily ignore.

We have no great faith in the sudden regeneration of kingdoms by violent changes in their forms of government. No doubt, the incipient revolution in Spain may be justified by the plea of necessity. The Bourbon dynasty has made itself more than ripe for deposition. The misery and degradation of a once glorious country may well avenge themselves on their unnatural parentage. But nations never rise to a level of governmental administration higher than that of their own average intelligence and morality. Spain will continue to be Spain wherever she may place her supreme authority. She will not take her place beside the most enlightened nations of the world, for the simple reason that her people could not appreciate the position. Her rural population, ignorant, superstitious, bigoted, and priest-ridden—her urban population, sceptical, restless, devoted to pleasure rather than to politics, and prouder of the historical fame of their country than eager to sustain it by their own self-denying efforts—what would a fair representation of them by “direct universal suffrage” be likely to lead to? Neither freedom of the press, of education, of religious belief, or of commerce and trade. Such freedom is necessarily an affair of growth—often of tardy growth—and cannot be conferred on a people by a paper constitution. We question whether the Seville programme will kindle any desire except within a very narrow circle. It will create no popular excitement. It will not attract adherents numerous enough to elevate it into a “cause.” If there be any serious fighting, it will not be to realise the bright vision called up by this manifesto. We wish we could believe it will; but a very imperfect knowledge of the elements which enter into the composition of society in Spain, forbids our indulgence of any such romantic expectation. “Men do not gather grapes of thorns, nor figs of thistles.”

To what, then, it may be asked, does the present revolution tend? To the dethronement of Isabella and the dynasty of which she is the head—perhaps to a Constituent Assembly, and to a reconstruction of the external form of government—not to the triumph of new political ideas. It may be, indeed, that another system will bring into play a higher order of political aspirations and sympathies than could find space for development under the restrictions imposed by an insincere constitutionalism, or a heartless despotism. It may be that when the shadow of a dissolute and practically absolute throne is withdrawn, purer and more disinterested political principles will push themselves from beneath the surface in search of more light and freer expansion. The thunderstorm which has no definite purpose, and which is generated by irresistible natural laws, may yet serve to clear the atmosphere. No one, we venture to affirm, has any very distinct idea of what is to be the outcome of the revolution, even if successful. Few of its leaders, perhaps, have before them any clearly-defined and well-matured plan of operations, were they presently to find themselves, as they hope to be, “masters of the situation.” They are qualified, more or less, to overturn—are they also qualified to reconstruct? For our part, we doubt it. They are soldiers and sailors, not statesmen. They may clear the path for the latter, but of the existence of the latter in Spain the world has no decisive evidence. There is no commanding mind in Spain. Events may, it is true, fashion one, for men are made by opportunity—but hitherto no such phenomenon has appeared.

Meanwhile, from all that can be made out of official admissions and insurgent exaggerations, it seems pretty clear that the revolution makes considerable progress. Neither of the three generals in command of the Government forces appears to make way. Novaliches stops short of Cordova waiting reinforcement, his vanguard of 3,000 men having gone over to General Serrano. Calonge, after taking Santander, not without severe losses, has seen reason to evacuate it and fall back towards Madrid. The Count de Cheste, if the latest telegrams are to be relied upon, holds Catalonia with a very shaky hand, for we are told that the officer in command at Cartagena, although he refused to comply with the summons to surrender forwarded from a naval squadron before the place, probably by General Prim, has sub-



sequently quitted the town with his troops. The brothers Concha have been superseded, and General Pezuela has been ordered by the Queen to form a new and complete Cabinet at San Sebastian. All this looks menacingly for her Catholic Majesty. Still, it should be borne in mind that no decisive blow has yet been struck. All eyes are directed towards the country bordering on the Sierra Morena. Communication between Madrid and the division of the army under Novaliches has been cut by the insurgents, and General Serrano is within a few hours' march of him. The special correspondent of the *Times*, writing from Madrid, says:—"Novaliches is still in a precarious position, and if he be either cut up or compelled to surrender, the success of the revolution may be looked upon as insured."

As yet, the Spanish people have taken no active part in the insurrection. Neither of the contending parties, it is said, are anxious that they should. They are counselled by the insurgents not to "compromise themselves," and it is to be hoped they will follow the prudent advice. The struggle is almost exclusively confined to professional hands—soldiers fighting against soldiers—the troops of the movement party being assisted by the fleet, the whole of which has renounced allegiance to the Queen. It will be well that the issue should be decided quickly. Winter approaches, and under any circumstances the victory of arms will not stave off the famine which the summer droughts have rendered certain. Spain needs an immense importation of corn this year to save her peasantry from starvation. The difficulties of the proximate future, therefore, promise to be immensely aggravated, and it is far from impossible that political contention should be speedily followed by something like social anarchy. Intense suffering is very apt to act upon evil advice in pursuit of relief, and, conscious of this, the leaders of the movement cautiously refrain from raising a demon they may find themselves hereafter unable to lay.

This may account for the apparent apathy of the population—but, at the same time, it forbids the encouragement of any large anticipations of benefit to the civil part of the community from the success of the revolution. An affair decided by the military alone is not likely to be turned to much account for the benefit of the people. We wait, but not in hope. No one, indeed, can wish for the re-establishment of the Bourbon dynasty in Spain. No regrets would be felt anywhere in Europe at the dethronement of the Queen. But it does not follow that with her retreat across the frontier, there will be an end to the degradation, misery, and maladministration of the Iberian peninsula. Spain will have to pass to a higher type of national life through many tribulations, and much severe discipline.

#### DETAILED ACCOUNTS OF THE EARTHQUAKE.

THE fuller information which the West Indian mail has brought us of the earthquakes along the western border of South America, exceeds in horror, rather than falls short of, the original telegraphic announcement. The extent of country affected by the calamity, the loss of life which it occasioned, the frightful phenomena by which it was attended, and the immense destruction of property which it effected, were nothing overstated by the short despatch transmitted to Europe through the Atlantic cable, and received by most people with a reserve of incredulity not altogether unreasonable considering the marvellous character of the story. Alas! it is all true—nay, lags behind the truth. The ascertained facts of the stupendous catastrophe outvie in magnitude the reports of them which first awakened the horror and commiseration of the Old World.

The Republic of Ecuador was one of the centres of this volcanic disturbance, and suffered terribly. Quito, indeed, the principal city, shattered by a similar calamity a few years ago, escaped on this occasion with comparatively trifling loss. Its buildings have been injured, it is true, and its churches, convents, and cathedrals, its Government palace, and many private houses, have been so shaken as to threaten momentarily to fall into ruins. —but there does not appear to have been any great loss of life there. But other towns of the Republic have been less fortunate. Perucho, Puellaro, and Cachi-guango, in the immediate vicinity of the capital, have almost disappeared. The towns of Ibarra, San Pablo, Atuntaqui, Imantad, and others in the province of Imbabura, are in ruins. Where Cotacachi stood is now a lake. Not less than 20,000 people have perished. The unhurt were unable to lend assistance to the wounded or the dying, but were obliged to leave them

disabled amid the wreck of their habitations. The stench of the dead compelled the living who had power to do so, to flee.

Along the coast of Peru the destruction seems to have been quite as extensive. A letter from Arequipa says that in that place not a church is left standing, nor a house habitable. No one keeps his feet when the shock culminated. Houses rocked like a ship in the trough of the sea. "The shrieks of women, and the crash of falling masonry; the upheaving of the earth, and the clouds of blinding dust, made up a scene that cannot be described." The mortality at Arequipa, though considerable, was not so great as might have been expected; but the inmates of the public prisons and hospitals all perished. Arica, Tacna, Iquique, Mejillones, and Pisagua, were all sufferers by the awful calamity. Iquique is described as having been swept into the sea. A loud rumbling noise was heard, accompanied by a shock of earthquake. In an instant the sea moaned, and retired hundreds of yards into the bay, leaving all the shore exposed. "I saw," says the writer of the letter from which the detailed information is derived, "the whole surface of the sea rise as if a mountain-side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa." At Arica, a similar event occurred. Mr. Nugent, the British Vice-Consul, thus narrates it:—

The earth opened probably two or three inches, and belched out dust accompanied with a terrible and overpowering stench; the air was darkened as midnight, and I could not see my wife and children, who were within two feet of me. If this had lasted any time we must have been suffocated, but in about a couple of minutes it cleared. Collecting my household gods, I then started over the trembling ground for the hills. We passed unhurt through falling houses, where we saw men struck down stone dead; others maimed, appealing for help, which we could not give. My wife, close to her confinement, could not push on. I was carrying dear baby, and supporting her with the other arm, the earth shaking all the time, making us stagger like drunken people, when a great cry went up to heaven such as few men have heard—"The sea is retiring!" I hurried on, and had barely got to the outskirts of the town when I looked back.

Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about 50 feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate. Meanwhile the wave had passed on, struck the mole into atoms, and destroyed my office, which was adjacent to it, and hurrying on swallowed up the Custom-house.

The earthquake, however, did not confine itself entirely to the coast. It was felt very severely on the Pampa. The caravan of the Tambo de la Joya, in the midst of the desert, was demolished. At Molleno, the depot of supplies for the Arequipa railway, provisions, houses, and property of every description, were clean swept away. In the mining province of Juancavelion, all the cities have been destroyed. Cerro de Pasco is in ruins, and much loss of life has occurred. From every quarter visited by the volcanic force the tale is substantially the same, only varied in its incidents and details.

What can be done to meet the suffering which has been thus inflicted on the inhabitants of Ecuador and Peru? Little, indeed, lies in our power, but such help as we can minister, we should minister as liberally and speedily as may be. Gratitude to the Author of our being that our lot has not been cast in a region liable to these sudden and overwhelming subterranean convulsions may best express itself by hastening to mitigate the distress of those who are exposed to them, and who have been ruined by them. When one member suffers, it is but right that all the members should suffer with it.

#### THE COUNTY ELECTIONS.

PEOPLE are too apt to regard the county constituencies of England and Wales as Conservative and the borough voters as Liberal, without making due allowance for the increasing tendency in these modern times towards the fusion of different classes. If ever Mr. Disraeli's idea of purely agricultural constituencies has been realised in fact, it is hardly so now, and his theory on the subject is utterly at variance with the social forces that mould society in the present day. Not only do the suburban residents in scores of cases mingle with, or, as he would say, "swamp" the rural voters, but progressive ideas are permeating the agricultural population. At every General Election the number of Liberal members returned by county constituencies

steadily increases, and the ground thus gained is rarely lost. There are at the present time 107 out of 187 county seats in England and Wales in which no contest is threatened, and of these forty-two are held by Liberals. That is, in a time of pre-eminent political excitement fully four-sevenths of the county representation will remain as it has heretofore been. The claims of the Irish Church may be very strong, but they give place, as we have before remarked, to considerations of family convenience. Country gentlemen have a pious horror of costly electoral contests. The conflicts between Whig and Tory magnates end as soon as is possible in convenient compromises. Conservative squires cannot afford to bleed every three or four years for the sake of their party. Thus it is that in such agricultural constituencies as Denbighshire, Dorsetshire, South Durham, West Gloucestershire, North and South Lincolnshire, South Northumberland, South Shropshire, and North and South Wiltshire, all antagonism has apparently ceased, and the representation is halved. In other cases counties are divided. The Conservatives, for instance, take one division of Cumberland and of Sussex; the Liberals the other. But the tide of political progress advances. One Tory stronghold after another, after having been stoutly defended, eventually admits the enemy within its walls. The Conservatives of Buckinghamshire, Oxfordshire, and South Northamptonshire, have quietly surrendered one seat; the new division of Lincolnshire is to be divided between a Whig and Tory candidate; and South Essex is wholly abandoned to the Liberals. Here, then, are six new county seats made over to the supporters of Mr. Gladstone without a struggle. Thus six weeks before the General Election, in which the religious prejudices of the rural population are specially appealed to, about one-fourth of the agricultural representation is already assured to the Liberal party.

But there will be no lack of important county contests—great duels, causing greater excitement than those quieter election transactions which will tell more in the lobbies of St. Stephen's. In agricultural districts, where the cry of "Church and Queen" might be expected specially to stir up political passions, the great families and the squires are eager only for quiet compromises. Thus in the three divisions of Lincolnshire three Liberals are to slip in *pro forma*. As it happens the battle will rage most fiercely in the manufacturing and plebeian counties of Yorkshire and Lancashire. Of the ten seats for Yorkshire two only, and those held by Sir F. Crossley and Lord C. Cavendish, will be uncontested. In the other two divisions of the West Riding, the Conservatives are ready for the fray, despite the disadvantage they suffer from the operation of the new 12<sup>th</sup> franchise. A Stanhope and a Starkey venture to confront the Fitzwilliam interest allied to the Liberal manufacturers and traders in the south, and a Denison and Fielding to strive with a Thompson and Holden for the newly-created division of the Riding. In East Yorkshire a gallant attempt is to be made to assail the sacred monopoly of the Duncombe family; in the northern division, there is to be a feeble attempt to oust Mr. Millbank from the seat won by him three years ago for the Liberals at so heavy a cost. The great Conservative magnates of the County Palatine are putting forth their utmost strength. In the North Lancashire a Stanley has been pitted against a Cavendish. The Derby influence may, perchance, drive the Marquis of Hartington from the field, but the loss of one vote, and a capable Whig official, would not seriously damage the Liberal cause. Mr. Gladstone exhibits more sagacity than the head of the Derby family. He might have come in for the Salford division, but he has chosen to fight where the battle rages fiercest, and the presence of a great general is most needed. He confronts the Knowsley interest at its headquarters, and his intrepid ardour is bent on carrying in a colleague with himself. In 1865 the influence of the Conservative aristocracy gained three of the five votes of Lancashire. The county has now eight seats, of which the Liberals may be reasonably expected to secure one-half.

A survey of the agricultural field of conflict elsewhere does not hold out the prospect of any signal successes for Mr. Disraeli and his party. In Cambridgeshire the Liberals, under the minorities' clause, are secure of their one seat; Mr. Brand's energy may obtain another. The Tories have hitherto had a monopoly of the representation of Cheshire. There are in future to be six instead of four members returned for this county, and the claims of the Egertons and Leighs to three of them will be challenged by the adherents of Mr. Gladstone. In Devonshire the Liberals will try for three seats instead of one. They also propose to test their strength



in Carmarthenshire, South Hants, East and West Kent—in one of which their success is almost sure—in Merionethshire, Monmouthshire, North Northamptonshire, Mid Somerset, West Worcester, East Suffolk, and North and South Warwick, and to try for a second vote in North Durham. In each of these divisions their chances are good. The Conservatives, on the other hand, intend to assail several Liberal seats. Four of their champions have taken the field in Derbyshire, which has been monopolised by their opponents, and is now to return six members; in North-East Essex their motto is all or none; Mr. Paget will have again to confront Mr. Pell in South Leicestershire; the Tories will try to recover Cardiganshire; and they are aiming to monopolise Mid Surrey—one of the new county constituencies.

To sum up. As we have said, six new county seats are secured to the Liberal party by arrangement. The following divisions, excluding the new constituencies, are to be contested:—

Present M.P.'s.			Present M.P.'s.		
	L	C		L	C
Cambridgeshire	1	2	Leicester, S.	1	1
Cardigan	1		Merionethshire	1	
Carmarthen	1	1	Monmouth	2	
Derby, S.	2		Northampton, N.	2	
Devon, N.	1	1	Stafford, S.	2	
„ S.	2		Suffolk, E.	2	
Durham, N.	2		Surrey, W.	1	1
Essex, N.E.	1	1	Warwick, N.	2	
Hants, S.	2		„ S.	2	
Kent, E.	2		Worcester, W.	2	
„ W.	2		Yorkshire, E.	2	
Lancashire, N.	1	1	„ N.	1	1
„ S.	1	2	West Riding, S.	3	

Making a total of nineteen Liberal and thirty Conservative seats for county divisions to be contested at the ensuing election.

There are thirteen new county constituencies in England created by the late Reform Act, viz., E. Cheshire, E. Derby, E. Devon, N.W. Essex, Mid Kent, N.E. Lancashire, S.E. Lancashire, Mid Lincoln, N.W. Norfolk, Mid Somerset, E. Stafford, Mid Surrey, and Mid West Riding; each to return two members, and making a total of twenty-six. The seats for Mid Kent and N.E. Essex are secured to the Conservatives unopposed; those for Mid Lincolnshire are divided; the remaining twenty will be contested.

Looking at such uncertain data as are available, it might be conjectured that the Liberal party will gain on the whole a dozen county seats in England and Wales. But this is mere opinion, though founded on the reasonable probabilities of the case, and the expectation of what will come of greatly enlarged county constituencies.

#### IRELAND.

(From our Dublin Correspondent.)

DUBLIN, MONDAY.

The report of the "Church Commission" is deserving of notice from an Irish standpoint, although you so ably dealt with it in your last issue. I endeavoured last week to deal with the statement that if the State Church be disestablished and disendowed, poor and scattered Protestants in the backward districts of Ireland will be left uncared for, and must be absorbed by the Church of Rome. But what does the Report of the Commissioners propose to do? Why, it recommends that the endowments be taken away from every parish having less than forty Protestant inhabitants. The parish clergyman—"the only educated resident gentleman in the parish," as our Irish Tory journals are fond of putting it—is to be withdrawn, and the endowments given to the Ecclesiastical Commissioners for the support of more populous and more wealthy parishes. All the cry, therefore, about the "poor and scattered Protestants" in "backward districts" has only been so much clap-trap, and the Government, through its Royal Commission, has prepared the way for disestablishing and disendowing the State Church in every parish where its members count only thirty-nine and under.

It has been argued by the "State-Church defenders" that "you cannot disendow the Church on the grounds of a minority of Protestants in Ireland; you must take the United Kingdom," say these defenders. This applies as well to a parish. Why disestablish and disendow a Church because only forty belong to it in a parish? Ought not the United Kingdom to be taken into account in its relation to the single parish, just as well as to all Ireland? But the Commissioners admit and recommend that a State Church should not exist in a parish with a small minority of adherents. This principle is now granted, and that which makes it inexpedient to support a State Church for less than forty in a parish, makes it equally inexpedient and unjust to support a State Church for less than half a million (500,000) in a nation. Every argument, or attempt at argument,

in support of the State Church in Ireland is abandoned by the Commissioners in their Report.

The Law Church has been defended on the ground that it is right for a nation to have truth endowed and established as the national religion. But the moment the State Church is disestablished and disendowed in any number of parishes because of less than forty inhabitants adhering to its tenets, then it ceases to be a national Church; for there are then so many parishes where there is no State Church in existence, and no national acknowledgment of religion such as the State Church defenders pretend to contend for. It will be thus seen that the Report of the Commissioners is really a disestablishing and disendowing report. They only propose to apply it to a certain number of parishes to be decided by the difference between the figures thirty-nine and forty. Mr. Gladstone only proposes to apply the same to every parish in Ireland—and the Liberation Society only proposes to apply it to the United Kingdom. The question then between the Liberation Society, Mr. Gladstone, and the Church Commissioners is but one of mere detail which I should not at all wonder at seeing Mr. Disraeli adjust if so he can retain office.

As I have now put the case, it will readily be seen that the Commissioners and the Government propose to deal with "the Church" in a manner such as no true Church of Christ would submit to. If there were a spark of true Protestantism left among the Irish Protestants of the Law Church, they would not allow the State to tear up all the arrangements of their Church just as Statecraft and Government policy may dictate.

One archbishop, four bishops, and several "dignitaries" and cathedrals, are to be abolished by the Royal Commissioners' suggestions! Would any other Church in the world submit to such a process, without its members being ever consulted on the matter? Why even the Greek Church of Russia would not permit the Czar himself to alter their Church arrangements and organisation after such a fashion! Mr. Gladstone, who would perpetrate sacrilege on "the Church," if we were to believe some of his opponents, never proposed to deal with the Church's organisation. To touch the endowments of "the Church" does not interfere with its religion. To disestablish it does not alter its organisation. But the Commissioners propose to alter its entire position. The Report deals with its dignitaries, with its cathedrals, and with its services. It knocks about bishops and archbishops, and deans and archdeacons, just as if they were police-constables of the Royal Irish Constabulary who could be changed from one county to another as their superior officers deemed best. The entire Report is but an arranging of State stipendiaries without any recognition whatever as the ministers of Christ and ambassadors of the cross. How can devout members of the Church of England in Ireland submit to such trafficking in holy things?

Mr. Gladstone would not take away one single bishop. The Liberation Society has no objection, actually, to the Protestant Prelatic State Church having cardinals. But the Government Commissioners would pare down, and clip, and alter, and disturb the entire State-Church polity in Ireland. If Government can take away one archbishop, why not take away the two? If it can abolish four bishoprics, why not the whole of the Irish sees? It is a mere question of degree.

The Pope can have as many archbishops, bishops, and dignitaries as he pleases in Ireland, England, and Scotland. The Presbyterian Church can form as many presbyteries as it thinks advisable. The Wesleyans can cut up and subdivide all Ireland into as many circuits and districts as they please, and can mould their church organisations as they think advisable. But the boasting Episcopal Protestant State Church, being merely the creature of Acts of Parliament, and not of the Acts of the Apostles, cannot do anything to manage its own affairs, but must submit to all the tossing up and shaking down which the Parliament may choose to impose.

The Liberation Society, all Nonconformists, Mr. Gladstone, and the great Liberal party, would free the Episcopal Church from this dreadful State bondage, and would try and change it from being a political shuttlecock into being, if it so desired, a self-governing, self-supporting, Church of Christ. Is there spirit enough left in Irish State Churchmen to resent the degrading slavery to which they are to be doomed if this Report of the Commissioners be carried out? Let them, if they have a particle of pluck left, cry out for "a Free Church in a Free State." The Commission has proved that the Law Church is but made, from time to time, the "scape-goat" for party manipulators to play off their little games on its head. Surely it is time that Irish Protestants rose above all this Statecraft, and had their Church free?

The Irish Evangelist for October has just been

issued. It is the special organ of the Irish Wesleyans. In the present issue the Rev. John Hughes, Wesleyan superintendent of the Newtownard circuit, in the county of Down, writes on "The Present Political Crisis" as follows:—

Two things appear respecting Irish Popery under past and present British rule in Ireland. It has felt the oppression and demoralisation of its own system; and it has been thus kept preserved by its very hatred of the Established Church, and of England, fomented by its hierarchy and its demagogues. Remove the two great and real grievances of Ireland by a righteous legislation, and at the nation's dictate, and we have at least a religious population to try to deal with on fairer terms. Ultramontanist—priestcraft—could desire no better than to have an abhorred and feeble Establishment and one-sided land laws, to point at, in order to induce its vassals to hug and glory in its chains. This terrible hierarchy bides its time and rejoices in the operation of the Establishment, both in Great Britain and Ireland, making use of that operation on both sides of the Channel in different ways. "Rather than endow Popery," exclaim some, "we'll stick by things as they are." "Rather than consent to endow Popery," cry others, "we'll consent to disestablishment and general disendowment." Would it not be the nobler way and truer policy, in this last case, to omit the "Rather than," and claim disestablishment and disendowment on the simple merits—claim these measures as beneficial acts of equity, and not as the lesser of two deplored evils? As to a preference of the present Establishment, as a lesser evil to the endowment of Popery, a fallacy pervades many honest minds. They hold that not only for the maintenance of the Constitution, but for protection of the Romanists themselves from the grinding power of their own system, the existing Establishment is needed in Ireland. If the alternative to the existing Establishment were the setting up of a Romish one, we might all pause. But this is not the alternative, unless Protestant endowment be insisted on and affirmed—two quasi-Establishments, or more, in the place of the one dominant Establishment. Then, indeed, Popery comes in—first, for a lion's share, under thankless protest; and after a while, for all it wants. Or else, if it still reject endowment, while Protestant Churches accept it, nothing is gained for the pacification of Ireland; and the argument of its priesthood with its people against giving us a hearing, remains as before. Besides, the existing Establishment is doomed by its utter failure and the palpable causes of that failure. . . . The question, then, is not its conservation—for that is hopeless—but, what shall follow? Maintain the Establishment principle, either in its present form, though mended ever so much in administration and adjustment, or in any other form of so-called "endowment" in Ireland, and we know what will follow—continued discontent and Ultramontanist gain. The present position of the Ultramontanists is—Voluntarism or everything! Voluntarism, then, on both sides—and God defend the right!

This just appears very opportunely in support of the statements which I made in my last as to the stand nobly taken by Irish Wesleyans. Might not the English Wesleyans just learn some sound lessons on the subject from us Irish Methodists, who ought to understand "the Irish Church question" best?

By the way, I observe that State-Church rectors in England still prevent Dissenters burying in parish graveyards. Why do English Nonconformists submit to this? We got an Act of Parliament for Ireland last Session to put an end to their domineering in that respect in Irish graveyards. Try for the same law for England. Your English Nonconformists are behind their Irish brethren as to the marriage laws also. Every Nonconformist minister in Ireland can now marry in his own place of worship without the attendance of any registrar just as freely and as lawfully as the State-Church parson. I aided in agitating for this measure of relief for Irish Nonconformists, and had many personal interviews with the present Lord Cairns on the matter when he was member for Belfast. Why do not English Nonconformists seek the removal of every one of these petty disabilities, which are continued just to add a sort of dignity to the Law Church parson and to treat with indignity the Nonconformist clergy?

Dungannon, the pocket borough of the house of Ranfurly, the constituency which is represented by Colonel Knox, one of the laughter-creating members of the House of Commons, is likely to be sharply contested. There is no doubt of a good Presbyterian Liberal going in at any time for Dungannon now. Mr. James Browne is expected to contest the seat. He is a manufacturer at Donaghmore, near Dungannon, and if he shows fight with pluck enough, he is certain to win. Should any influence cause him to retire, then Dungannon ought to be spiritedly fought in the Liberal cause. It can be another seat gained for the Liberal party in Ireland. There are just 116 Liberals, 106 Tories, and twenty-two "doubtfuls" on the registry. Colonel Knox is personally unpopular, and any popular Liberal would at once win Dungannon. There is time enough yet to enter the field, should even Mr. Browne back out of the struggle.

COURTS OF ARBITRATION.—On Wednesday evening the working men of Exeter established a board of arbitration and conciliation between masters and men. The meeting was largely attended by representatives of the various trades of the city.



## ELECTION INTELLIGENCE.

OUR LIST OF CANDIDATES—  
CORRECTIONS.

The list given in our last number contained a few errors which various friends have been good enough to assist us in correcting. The borough of Petersfield—the sole candidate for which is Mr. W. Nicholson, the sitting member, who has lately given way on the Irish Church question—was entirely omitted. We are also mistaken in indicating Crickeade as having only one seat. That borough is still to return two members, and both the sitting members (Mr. A. L. Goddard and Sir D. Gooch, Conservatives) seek re-election. Colonel Gilpin, Bedfordshire, should be marked C, and not L; the name of the Tory candidate for the Monmouth boroughs should be "S. Homfray"; and two correspondents claim Lord E. Clinton (North Notts) as a Liberal—his lordship having voted for Mr. Gladstone's Irish Church resolutions. Mr. Kerr has, we believe, withdrawn from Wednesday; and Mr. Swanston from Maldon. We have given only one candidate for Evesham, Colonel Bourne (C). A correspondent informs us that there are two Liberals in the field, Mr. Richardson, a London lawyer, and Mr. Halcomb, a Gloucester merchant. Other corrections in the list will be found below.

In our Scotch list there are also a few errors. For "Colonel Anderson" (Glasgow) read "George Anderson," the third candidate for that city being only a major of volunteers, which title he sinks in electioneering matters. For "H. Campbell" (Dumbartonshire) read "George Campbell," and for Jas. Campbell (Stirling Burghs) read Henry Campbell. Lord Erskine, the Conservative candidate for the united counties of Clackmanan and Kinross, has withdrawn, and Mr. Adam (L) will be returned unopposed.

BRADFORD.—Mr. W. E. Forster, M.P., who has been sojourning in Switzerland, is expected to be amongst his constituents again at the beginning of next month. The *Bradford Review* says:—"During the past week a great many meetings have been held in different parts of the borough by the Liberals, when capital speeches have been made, and the greatest enthusiasm for the two candidates has been displayed. Meetings, it must be borne in mind, have a far greater significance, as bearing on the ultimate result of the election, than they ever had before; for the majority of those who attend them will now have a vote. Mr. Ripley, who has come back from Scotland, is likewise holding meetings of the members of his ward committees, convened by circular. Very strong language has been used by both the candidate and his supporters, and various statements made as to astounding success which is said to have attended the Ripleyite canvass, but the staple of conversation has been abuse of Mr. Miall."

BRIDGNORTH.—At the last general election Sir John D'Alberg Acton, of Acton, a son-in-law of Earl Granville, who represented Carlisle from 1859 to 1865, contested Bridgnorth and was returned in opposition to Mr. Whitmore by a single vote—289 to 288. This was the first time the Whitmores had lost the election since the year 1600! Sir John Acton did not, however, retain the seat. Two of his voters having been struck off on a scrutiny, Mr. Whitmore was declared the member. Since this election, however, great changes have occurred at Bridgnorth. Apley Park has been sold, and has passed from the hands of Mr. Whitmore into those of Mr. W. O. Foster, a great ironmaster who represents South Staffordshire. This transfer greatly affects Bridgnorth, and the increase of the constituency from 600 to 1,000 will still further affect it. Sir John Acton and Mr. Whitmore will contest the borough, and it is fully believed that the former will now succeed in dispossessing the Tories of this seat, which they may be said to have held for nearly 300 years.

BRISTOL.—It seems that 7,471 persons have been added to the constituency at Bristol by the new Reform Bill.

BRECKNOCKSHIRE.—The Hon. Godfrey Morgan, who has represented this county for several years in the Conservative interest, is the only candidate before the constituency. It is believed that, in the event of the Right Hon. H. A. Bruce losing his seat for Merthyr Tydfil, of which there is some probability, he will be invited to contest this county.

BUCKINGHAM.—A correspondent objects to this borough being put on the doubtful list, and says, "Take us out." He points, as a reason for his expectation that Buckingham will go for the Liberals, to a public meeting called at the suggestion of Mr. Hubbard, M.P., which decided by four-fifths in favour of his Liberal opponent, Sir Harry Verney. The revision is now completed, and it is expected that the Liberal will be returned by a decisive majority. Mr. Hubbard's Ritualistic views are much against him.

CARDIFF.—Some weeks ago an unpleasant impression was produced in Cardiff by a speech delivered by the trustee of the Bute property, to the effect that the noble marquis would, at the general election, give a "negative support" to the Conservative candidate. At the close of the Bute festivities at Cardiff the chairman of the Liberal committee wrote to Lord Bute, thanking him for the kindly feeling which had been

manifested in his speeches, and expressing a hope that it would not be impaired should any of his lordship's tenants vote contrary to his political views. The marquis had, however, a few hours previously addressed a letter to his cousin, Colonel Stuart, the sitting member for Cardiff, stating that, although his sympathies were with Mr. Hardinge Giffard, every tenant on the Bute property was absolutely free to vote as he pleased, and that no elector should have anything to fear from his conscientiously exercising the franchise.

CARNARVONSHIRE.—Captain Douglas-Pennant, the sitting member, and his father, the present Lord Penrhyn, have, without opposition, represented the county of Carnarvon in the Conservative interest for twenty-seven years. Captain Pennant again offers himself, and the Liberals, who have had a successful registration, have started Captain T. L. D. Jones Parry as a candidate. In the borough of Carnarvon Mr. Bulkely Hughes, the Liberal member, is to be opposed by the Hon. T. J. Wynn, the second son of Lord Newborough.

CHELSEA.—On Monday night Mr. G. Odger, the working men's candidate for Chelsea, addressed a crowded meeting in Kensington Vestry-hall. The chair was taken by Mr. W. Shaen. Mr. Odger, who was loudly cheered, said that during the passing of the Reform Bill strong arguments had been used in the House and in the press to show that all classes of the community should be represented in the reformed Parliament. The moment, however, that a working man came forward those who asked him to do so were ready to pounce upon him like a hawk upon a wandering bird. He had no desire to divide the Liberal interest in the borough. He had not come to Chelsea. The men of Chelsea had come to him. He was there in answer to the requisition of a thousand electors, and he would remain there as long as he had a chance of success, and no abuse would drive him away. If, on the other hand, any proposition were made by which one of the Liberal candidates could fairly and honourably resign, he was willing to be bound by the proposition, and if he were the man called upon to leave the constituency he should do all he could to help the other two candidates. Mr. Odger then went into a general exposition of his political principles, which included the support of all measures tending to produce religious equality in Ireland, and to procure justice for the people of that country. He would give his undivided support to Mr. Gladstone; and he concluded by saying that he was the only working men's candidate in the whole country, and surely out of 658 members there must be room for one working man. On the motion of Mr. Nisass, seconded by Mr. Osborne, and supported by Mr. Lloyd Jones, a resolution pledging the meeting to support Mr. Odger was passed.

CHESHIRE (Mid).—The Liberal candidate, the Hon. Mr. Warren (who, if elected, will certainly prove a great acquisition to the House of Commons), addressed a large meeting of his supporters at Knutsford on Saturday, and made brief reference to the report of the Royal Commission on the Irish Church. He had, he said, been charged by his opponents with being a Radical, but he contended that he never proposed anything so revolutionary as to take, for instance, the tithes from Rostherne to pay the parson at Runcorn: yet that, substituting the name of Irish for English towns, and placing them at thrice the distance apart, was precisely what the Royal Commissioners proposed to do.

COVENTRY.—Mr. H. W. Eaton, the Conservative member, issued his address on Saturday, in which he says the attack upon the status and property of the Irish Church was all the more unwarrantable from the fact of its being made at a time when the then leader of the Liberal party, Earl Russell, had obtained a Royal Commission, which was investigating the whole subject. It is said that Mr. Staveley Hill, Q.C., who contested a recent election here, will become Mr. Eaton's colleague in the candidature, although there is every reason to expect the return of the two Liberal candidates, Messrs. Carter and Jackson.

CRICKLADE.—A correspondent in this borough, after noticing the error corrected above, says:—"Mr. Goddard and Sir Daniel Gooch are the two sitting members; both have issued addresses for the coming election—old Tories both, and no mistake. I am surprised at the indifference of our leading Liberals in the borough and hundreds of Cricklade, and that no Liberal has been brought forward as yet to contest one seat, which I feel confident could be carried. The last election was only gained by the Tories with a small majority, obtained by the influence of Sir Daniel among the factory hands at New Swindon, and his coalition with Mr. Goddard. I hope something will be done to deliver us from Tory bondage, for I am quite satisfied the majority of the new electors, principally of the working classes, are Liberal to the backbone."

DERBYSHIRE (South).—Messrs. Evans and Colville continue their tour as candidates through the Southern Division, and are everywhere received with enthusiasm, while their antagonists shun the public platform and whisper in the ears of the electors secretly. The Liberals know that the public is with them, and they fearlessly give an account of their stewardship to every man who chooses to ask them. Sir Thomas Gresley and Mr. Smith seem afraid, either of the public or of themselves.—*Derbyshire Advertiser*.

DEVON (East).—Mr. Wade, the Liberal candidate, has addressed several public meetings during the week. At Exeter, on Friday, he was enthusiastically received by a large meeting held in the Royal Public Rooms. A motion in his favour was carried by acclamation. At Ottery St. Mary, on the previous

day, Mr. Coleridge, M.P., in proposing a resolution approving Mr. Wade's candidature, stated that he was authorised by the venerable ex-judge, his father, Sir John Coleridge, who is now in the seventy-ninth year of his age, to announce that it was his intention to vote for Mr. Wade, on the ground that he believed that the time was come for doing an act of sacred justice to Ireland, namely, the disestablishment of the Irish Church. This announcement was warmly applauded.

DOVER.—The Liberals have decided to contest only one seat for this borough, and have invited Mr. G. Jessell, Q.C., of the Chancery bar, to address a meeting with the view of becoming a candidate. The Tories have held both seats since 1859. There (says the *Daily News*) the mighty Churchward, mayor and post-office contractor, is a host in himself on the Tory side. Mr. Churchward has, it is true, been convicted of bribery by a committee of the House of Commons, and a contract which he had obtained was annulled as having been procured on false representations and by illicit means. But her Majesty's present advisers have thought these transactions were venial peccadilloes, and when challenged in the House of Commons have refused to recognise in them any sufficient ground for Mr. Churchward's removal from the magistracy.

DUBLIN.—The *Dublin Evening Post* announces that Mr. Denis Caulfield Heron, Q.C., will be called upon by the Liberal party to offer himself in conjunction with Mr. Pim, as the second Liberal candidate for Dublin.

EDINBURGH.—Lord Stanley has decided to decline the invitation of the electors of Edinburgh to contest the representation of that city in the Conservative interest, and will shortly issue his address to his constituents of King's Lynn. Mr. McLaren, one of the members for Edinburgh, has issued an address to the electors. In regard to the Irish Church question, he says:—

Without wishing to detract from the importance of many other pressing reforms, which I shall support as I have hitherto done, I venture to think that Mr. Gladstone's resolution embodies one of the most valuable reforms ever brought before Parliament, in some respects even more important and valuable than the Reform Bill itself, which was merely a means to an end; and that it is immeasurably superior to the plan of Her Majesty's Government, and therefore is deserving the support of every Liberal constituency.

FALKIRK.—Sir F. Halliday is mentioned in our last as a candidate for this district of burghs. He has, however, been appointed a member of the Indian Council—an appointment which is, of course, incompatible with a seat in Parliament.

FINSBURY.—Mr. W. P. Roberts has issued his address. It is a very lengthy, and in some respects a remarkable document. He comes forward as the "working man's candidate," and contends that the working men have a right to elect for themselves "one" member of "two." He says that a sort of cry has been raised, "Let well alone—don't divide the Liberal interest," and it was said there present members had great oratorical powers and oceans of money. Mr. Roberts says he possesses neither of these virtues. He says he will not be content with less than this—that the working man shall be happy, and have a real and not a sham voice in the House of Commons. He says he shall go to the poll, and concludes thus, "England expects that Finsbury will do its duty. Do not be beaten by 6,000. and upwards."

GALWAY.—Mr. John Bridge Aspinall, Q.C., Recorder of Liverpool, has issued an address to the electors and people of the borough of Galway. He is a sound Liberal of the advanced school. A devout Catholic, he is honourably distinguished in Liverpool by his support of all useful local movements for the benefit of the people, irrespective of all considerations of race or of religion.

GLASGOW.—The *North British Mail* says the Glasgow election is not to be a "walk over." It is reported that the Roman Catholics intend to bring forward Mr. Monteith of Carstairs, who may be described as of Conservative leanings on all questions except those specially affecting the members of his own religious creed, such as the Irish Church and university reform—on which questions he would be certain to vote with the Liberals. The Roman Catholics constitute a powerful minority of the new constituency, and with good organisation is thought they might possibly succeed in planting their candidate in the third seat. The sitting members have issued their addresses formally soliciting re-election. Mr. Dalgligh briefly indicates the measures he is prepared to support in the householders' Parliament. Mr. Graham enters at greater length into explanations as to the past as well as to the future. The Irish Church policy of Mr. Gladstone is supported by both hon. gentlemen.

HACKNEY.—On Thursday night Mr. C. Reed addressed a meeting of the electors at the Shoreditch Town-hall, which was much crowded. Mr. Samuel Morley took the chair, and congratulated the electors that it was not a class which was about to vote, but, in a large sense, the people of England. He felt confident that Mr. Gladstone's majority would be at least doubled in the new Parliament. He considered that the electors of Hackney would be perfectly safe in trusting their representation to his old friend Charles Reed. No public man could be competent to give an opinion or exercise an intelligent judgment upon questions connected with Ireland without visiting that unhappy country. He had recently seen the condition of the people, and it was a disgrace to a Christian country. He had visited a large number of what he could not call the cottages, but must call the dwellings of the poor, in comparison to which his own pigstyes were palaces, and that on property which ought to be made to do its duty.



Should he be fortunate enough to obtain a seat in the House of Commons, which he expected he would, he should feel, that, next to this prominent Church question, which could not and ought not to be delayed, he was bound to unite in any reasonable effort to compel property to do its duties. Some means must be found by which men who were our own flesh and blood and our fellow-countrymen should all be lifted out of the state of misery and wretchedness in which they were living. (Cheers.) The great curse of Ireland was an absentee proprietorship. He saw in the measures of Mr. Gladstone hope for the country at last. Mr. Reed gave a general exposition of his political opinions, dealing chiefly with the Irish question. Ireland, he said, was the Poland of England. This country had ruled Irishmen by penal laws, and had goaded them into disloyalty. They had forced Popery on the Irish people centuries ago, and now they wanted, by the bayonet and the sword, to force Protestantism upon them. But he felt it possible, before Mr. Disraeli went to the Mansion-house dinner, that he might yield to public opinion and give up the Irish Church. (Laughter.) He (Mr. Reed) should give a hearty support to the policy enunciated by Mr. Gladstone. A number of questions were put to Mr. Reed and answered by him. A resolution pledging the meeting to support his candidature was passed. Colonel Thomson, the Conservative candidate for Hackney, has retired from the contest, owing to some difference of opinion on political questions between him and the "Constitutional and Conservative Committee." It is, however, said, that arrangements are being made to present a requisition to Serjeant Haigh, of the Temple, and Captain James Story, to come forward as candidates in the Conservative interest.

**HANTS (SOUTH).—**A correspondence has been published in the Southampton papers between Mr. J. T. Tucker, a South Hants elector, and Colonel Fane, M.P. Colonel Fane having stated in his address to the electors that "he admits in its fullest sense that the present state of the Irish Church is not satisfactory." Mr. Tucker asks him if Mr. Disraeli should propose to disendow and disestablish the Irish Church in the next Parliament, whether he (the colonel) would vote for it. Colonel Fane replies that he does not think Mr. Disraeli will propose such a thing; but if he should do so, he (Colonel Fane) will vote against it. The colonel states, however, that he thinks a diminution of the Irish hierarchy should be carried out, and that no new parishes in the remote parts of Ireland should be created.

**KENT (WEST).—**On Monday evening Mr. W. Angerstein and Sir John Lubbock, the Liberal candidates, addressed a crowded meeting of electors at the Sydenham Lecture-hall. The meeting was presided over by Mr. George Offor, who in his preliminary remarks stated upon good authority that the promises in the district were three to one in favour of the Liberal candidates. The candidates having addressed the meeting, several questions were asked. Both expressed themselves unfavourable to the opening of the Crystal Palace on Sunday, and to the disestablishment of the English Church. Mr. E. Miall, in moving a vote of confidence in the candidates, said that neither the establishment of the Church of England, nor the principle of Church establishment was at issue now; it was simply a matter of political justice to the people of Ireland. Nothing was proposed to be taken from the Irish Church but her ascendancy by law, and what was wanted was to place her on a level with other sects, trusting in the measure of God's truth that was within her to sustain her in competition with other denominations. As to the money, the first thing was to get it, and as probably it would not all be collected in this generation, our descendants would have the task of dealing with it. (Laughter and cheers.) Mr. J. Steains seconded the motion, and complimented Sir John Lubbock upon the successful manner in which he had "bowed over" Lord Holmesdale, the sitting member, in a recent correspondence. Mr. Hewitt came forward and said when he read in the advertisement that the resolution of confidence was to be moved by Mr. E. Miall, he thought it his duty, as a somewhat prominent Conservative—(laughter)—to move a motion of no confidence in the candidates. (Renewed laughter.) A young gentleman in spectacles, who got himself laughed off the platform in two minutes, seconded the amendment, which was rejected with much derision, and the vote of confidence was carried with half-a-dozen dissentients.

**KILMARNOCK BURGHS.—**The Rev. Robert Thomson, Kilmarnock, has announced his intention to come forward to contest the representation of the burghs with Mr. Bouverie, Mr. Chadwick, and Mr. M'Donald. Surely this must be a joke.

**KNARESBOROUGH.—**Mr. Illingworth addressed the electors on Tuesday evening, and stated that a majority of the electors had pledged themselves to give him their support.

**LANCASHIRE (NORTH).—**The struggle will naturally lie between the houses of Stanley and Cavendish. In the country places Captain Stanley will receive hearty support. In the towns of North Lancashire Lord Hartington is a favourite; the Catholics will as a rule support him on account of his Irish Church views, and his chances of success are thought to be improving. The Liberals have for some time been very quiet, but a great tea-meeting will shortly be held, at which both the Liberal candidates will be present, and which it is thought Mr. Gladstone will probably attend.

**LANCS.—**Sir Andrew Fairbairn having resigned the mayoralty, has issued his address. He is in favour of the disestablishment and disendowment of the Irish Church, and on other questions he also expresses a sound Liberal opinion. Nothing has transpired as to whether or not the Conservative Association have succeeded in their endeavours to obtain two candidates; but it has transpired that great exertions are being made to obtain the services of the Hon. Admiral Duncombe, M.P., who so recently announced his retirement from the contest in the East Riding. Mr. Wheelhouse continues in the field.

**LUDLOW.—**A candidate in the Liberal interest, in the person of Sir William Yardley, has come forward here. Sir William contested the seat at the last election unsuccessfully, but, with the extension of the franchise and the protection of the Bribery Bill, it is thought highly probable that he may be returned by a good majority. Colonel the Hon. G. H. W. Olive has not yet addressed his constituents.

**MALDON.—**Mr. Swanston, Q.C., has retired from the field at Maldon; the Liberals, however, are said to be not yet united in their support of Mr. Bentall, the remaining Liberal candidate.

**MANCHESTER.—**The Liberal party in Manchester have determined to fight the battle in that city on principles which do honour to them and to their cause. The executive committee of the united Liberal candidates have resolved to employ no paid canvassers, to issue no anonymous placards, and to carry out all the details of the election with the most rigid adherence to purity and economy.

**MARYLEBONE.—**A requisition, urging Mr. F. Stanford, a magistrate and a member of the board of guardians, to contest one of the seats for this borough, is in the course of being signed. Mr. John Stuart Mill, M.P., has joined Dr. Sandwith's election committee, and sent a subscription of 10*l.* towards the expenses of his return.

**MERTHYR TYDIL.—**Mr. Fothergill addressed a meeting, attended by nearly 3,000 persons, at Dowlais, on Wednesday night. Mr. Fothergill was heard with the ordinary interruptions, but the audience refused to allow a resolution in his favour to be put, and maintained an uproar which compelled him to leave the room with his friends. The audience then appointed another chairman, and passed a resolution in favour of Mr. H. A. Bruce, M.P., and Mr. Henry Richard.

**NORTHAMPTON.—**Some time ago a Liberal elector of Northampton asked Mr. Bright's advice as to the way in which he ought to vote for the borough, which is being canvassed by the two sitting members, Mr. Gilpin and Lord Henley, and by Mr. Bradlaugh and Dr. Frederick Lees, who is known as a temperance lecturer. Mr. Bright's answer was favourable to the sitting members. Hereupon Mr. Bradlaugh wrote to Mr. Bright complaining that he had lent his influence "to bolster up tumbling Whiggism as represented by Lord Henley," and observing that he himself had through his life "actively striven to advance the cause of reform, while Viscount Henley has often discouraged and hindered effort, and has only voted in obedience to the irresistible pressure of public opinion." Mr. Bright replied to the effect that he did not mean to take sides at all in the contest at Northampton, and that he had merely given a plain answer to a plain question, and went on to say:—

I do not think it is always wise to select the most extreme politician because he is the most extreme. To do so would be to put up the representation to auction, and I scarcely know a candidate now before the public who might not be outbidden by some one wishing to supplant him. I have some regard for past services and for a tried fidelity, and my sympathy does not run with those who seek to divide the Liberal party, on the ground that some portion of it is less advanced than the rest. If all the men like Lord Henley had resisted liberal measures and the extension of the franchise, we might have had a hard battle to fight for years to come. I think, therefore, the confidence of Liberal politicians need not be rudely withdrawn from those who have dealt justly with the unenfranchised classes.

**NORTHAMPTONSHIRE (NORTH).—**A letter from Lord Overstone to the Hon. Fitzpatrick Vernon, the Liberal candidate for North Northamptonshire, is published. His lordship says he is not prepared to disturb the representation of the county. "We are advancing fast enough into democracy, as it appears to me, and I would wish to moderate rather than accelerate the pace." He cannot support a candidate who favours the destruction of the Irish Church in place of its temperate and judicious reform.

**NORTHAMPTONSHIRE (SOUTH).—**There are now only two candidates in the field, Sir Rainald Knightley (Conservative) and Lord Frederick Fitzroy (Liberal). It is expected that there will be no contest, and that the Liberals will gain a seat without fighting for it.

**NOTTINGHAM.—**Mr. Bernal Osborne's serious illness will, it is feared, prevent him from addressing the electors of this borough.

**NORTS (NORTH).—**The Speaker and Lord Edward Clinton have issued their addresses to the electors of this division, asking for re-election. The Speaker leaves the way open to vote with the Liberal party should he occupy the position of an ordinary member. Nothing further has transpired as to a Conservative opposition in this division. Lord Edward, in his address, refers to the Irish question, Church-rates, and University tests. He is in favour of the disestablishment of the Irish Church, and opposes the policy of "levelling up." He advocates a national system of education, with or without an educational rate.

**NORTS (SOUTH).—**A deputation of the Liberal party has waited, it is said, upon Mr. Charles Paget, of Ruddington Grange, formerly M.P. for Nottingham, to solicit him to come forward as a candidate for this division at the next election. Mr. Paget has, however, declined to do so.

**RETTFORD (EAST).—**Mr. F. J. S. Foljambe, one of the present members for the borough of East Ret-

ford and the Hundred of Bassetlaw, in his address offering himself for re-election, says he gave his vote last session in favour of Mr. Gladstone's resolutions respecting the Irish Church, but adds:—

At the same time I consider that the property of the Church, which has been obtained to a great extent by endowments from private persons, should be most carefully respected without reference to the date of such endowments; but I am unwilling to commit myself to any detailed declaration of policy on this head, without having before me some practical measure in a definite form. A question of great importance will come at an early period before the future Parliament. I mean the regulation by law of ritual and doctrines in the Church of England. Should I be a member of the new Parliament, any measure that will more effectually secure the principles of Protestantism within the National Church will have my earnest consideration and hearty support.

**SCOTLAND.—**There now seems little doubt (writes one correspondent), that if the proper kind of men can be found as candidates, both Perthshire and Dumfriesshire may be rescued from the Tories and added to the Liberal gains in Scotland. Another correspondent states that the Liberals are not unlikely to carry Midlothian (Edinburgh county) and Edinburgh and St. Andrew's Universities; that there will be a severe struggle for Glasgow and Aberdeen Universities, North Ayrshire, and South Lanarkshire; and that the Tories will probably carry South Ayrshire and Peebles and Selkirk.

**SHAPTESBURY.—**Mr. George G. Glyn has issued an address to his constituents. He says:—

The Reform Bill of 1867 has greatly increased the power of the working classes, and has increased thereby the responsibilities of a vast number of our fellow-subjects. This great measure of reform has been wrung from a Tory Government, whose boast had been that their mission was to stem the tide of democracy, and who in vain attempted to cover the abandonment of former provisions by ill-devised securities and illusory attempts to take away with one hand what was given with the other. Despite the amendments carried by the Liberal party, the measure is still incomplete, and will require revision at the hand of a new Parliament. I heartily concur in the policy laid down by Mr. Gladstone, and affirmed by large majorities in the House of Commons, upon the question of the Irish Church. I consider her position untenable, and injurious alike to the interests of the Established Church of England and of Protestantism in both countries. I deny the doctrine which points to those who desire justice and equality in matters of religion as the enemies of the Church of England. I believe that nothing can justify the state of things which compels a majority to support an Establishment for the exclusive benefit and use of a rich and small minority; and I can find no satisfactory solution of the difficulty in the palliatives which have recently been suggested in the report of the Royal Commissioners. The attention of Parliament must be shortly directed to the question of national expenditure. The taxpayers of this country have a right to demand increased vigilance on the part of their representatives; and it is my conviction that economy, with due regard to the interests of the public service, will only be attained under a Government which has the hearty support of a majority in the House of Commons. My general political opinions are well known to you. I am in favour of an enlarged system of education—of the establishment of financial boards for the better adjustment of your local burdens—and, if the pressure of public opinion does not prevent undue and illegitimate interference with the exercise of the franchise, I shall be ready to support any well-devised plan which will secure free and independent action to the voter. With the most heartfelt thanks for the kindness with which you have hitherto trusted me, I venture to appeal to the enlarged constituency of your borough as a firm supporter of Liberal principles, and as an attached follower of Mr. Gladstone, the great leader of the Liberal party.

**SHEFFIELD.—**Mr. Price, Q.C., is to be a Conservative candidate for the borough. The following questions have been put to Messrs. Roebuck and Hadfield, on the part of some of the Sheffield electors:—"Will you support a bill in the next Parliament to put down the Ritualistic practices condemned by the Royal Commissioners?" "Will you support a bill for the reform of the Ecclesiastical Courts?" Mr. Roebuck replies that he has a great contempt for the trumpery and puerility of Ritualism; he is prepared to insist that it be not manifested in churches which are public, but that if a man build a church and continue it private property he may be permitted to play in it what foolish pranks he pleases. Mr. Roebuck is also prepared to support a well-devised scheme for the reform of the Ecclesiastical Courts, but he points out what a difficult matter it will be. Mr. Hadfield replies to the same questions. He considers that legislation against Ritualism will be attended with difficulties. The Evangelicals are divided, and essential doctrines sunk to give prominence to non-essential opinions. "Are all bishops free from Ritualism?" he asks. "Are bishops to be entrusted with secular power over the working clergy? Would the Sheffield clergy accept the co-operation of Non-conformists in opposing the Ritualistic heresy on terms that would on both sides satisfy conscience? Have the Sheffield clergy, in the present condition of opinion within their own Church, considered the consequences of a Parliamentary discussion?" The introduction of a bill to put the Ritualists down would be riskful beyond power of description. He deprecates the reform of the Ecclesiastical Courts. The Church Establishment is adrift among the breakers, and will remain so until its members act as other denominations do.

**SOUTH HANTS.—**It is stated that a distinguished Liberal resident of the southern division of the county of Hants has expressed his willingness to become the colleague of the Right Hon. W. F. Cowper at the forthcoming general election. For several years the interest has been divided in this division. The candidature of the Hon. Mr. Cowper followed upon the withdrawal of Sir Jervoise Clarke



Jerroise (Liberal), the present Tory member being Colonel Hamlyn Fane.

STOCKPORT.—John Ashworth, the Rochdale evangelist, appears to be considering whether he will offer himself for Stockport. It depends upon the present members pledging themselves or not to support the Sunday closing of public-houses.

STONE-ON-TRENT.—Mr. Robert Hartwell, secretary to the London Working Men's Association, has announced himself as a candidate for the representation of this borough, without waiting for a requisition. In his address to the electors Mr. Hartwell says he comes forward avowedly as a candidate in the industrial interest, which its friends have long felt it desirable should have a direct representation in Parliament.

SUNDERLAND.—Mr. James Hartley, the Conservative member, intimated yesterday afternoon that he would not contest the borough at the next election. Failing health is the reason assigned.

TAUNTON.—The Liberal split in this borough is at an end, Mr. Cole, Q.C., having retired. Mr. Cole says:—"I feel that my continuing before the electors may endanger the return of a second Liberal candidate, and therefore, having only the success of the Liberal cause at heart, I beg at once to be allowed to retire in favour of Mr. James, and to entreat my friends to do all they can to ensure the return of that gentleman."

TOWER HAMLETS.—A large and enthusiastic meeting was held on Stepney-green on Monday night in favour of the candidature of Mr. Edward Beales. It was computed that 20,000 persons were present, says the *Times*, but the *Star* puts the number at 7,000. There were three separate platforms, from one of which Mr. Beales himself addressed the assemblage, and Mr. Lowe, Mr. Osborne, Mr. Coffey, Mr. Smyth, Mr. Bland, and Mr. Callaghan also took part in the proceedings. Mr. Beales, it is said, has over 12,000 pledged votes. Mr. Ayrton has also been holding meetings in the borough.

WAKEFIELD.—Mr. Thomas Kemp Sanderson, maltster, the Conservative candidate, has issued his address.

WARWICKSHIRE (SOUTH).—There has been a large meeting at Leamington in support of Lord Hyde and Sir R. Hamilton, the Liberal candidates. His lordship, referring to the ballot, said he hoped the necessity for such a measure would not now arise, but if it did, he should feel it to be his duty to do all in his power to promote the adoption of the ballot. Sir Robert Hamilton (who it will be recollected received the thanks of Parliament for his services during the Indian mutiny) said that the Government of India would have to occupy more of the attention of the next Parliament. He deprecated the annihilation of the native chieftains, as the real strength of the Government, as exemplified in the Indian mutiny, lay in the support which it received from the native chiefs. He also pointed out the impossibility, in the event of a European war, of this country maintaining an army of 70,000 men in India, and urged the necessity of governing that dependency so as to secure the confidence and goodwill of the native population. The opinions expressed by the candidates respecting the Irish Church and the ballot were loudly cheered, and a resolution was unanimously adopted pledging the meeting, which was estimated to number about 1,000 votes, to support Sir Robert Hamilton and Lord Hyde as the Liberal candidates for South Warwickshire.

WINDSOR.—A meeting of working men was held at the Bachelor's Acre, Windsor, on Saturday, to take into consideration the best means of securing the return to Parliament of Mr. Eykyn, the Liberal candidate for New Windsor. After the first resolution had been proposed and carried, Colonel Richardson Gardiner, the Conservative candidate for the borough, who had strolled to the Acre out of curiosity, was observed by some 150 or 200 roughs, who immediately made a rush at him with the intention of severely maltreating him. Although the colonel was somewhat surprised at this sudden and unexpected onslaught, he took the matter calmly, and gracefully retired, lifting his hat repeatedly to the mob, who struck at and attempted to throw him by seizing his legs. He retired slowly up the grass slope rising from the bottom of the Acre to the roadway of Victoria-street, and across it to the house of Mr. Beall, and entered the wicket of the small front garden separated from the footway by a slender iron railing. The latter held the mob at bay. Standing within the little enclosure, the colonel again bowed to the mob, who now as suddenly appreciating his courage, cheered him as they crowded round the house. In the meantime Mr. Chief Superintendent Davis, of the Windsor borough force, who had been informed of the commotion, promptly sent a file of police to the spot, but as the disturbance had subsided the men returned to the station.

YORK.—From the answers to circulars which have been issued, and the state of the public feeling, there is no doubt that by far the most popular candidates for York are Mr. Westhead, and Mr. John Hall Gladstone. The latter gentleman has been made still more popular by the unscrupulous manner in which he has been assailed by the Tory press, whose conductors, feeling that Mr. Westhead's return is certain, have done all they could to damage Mr. Gladstone in the estimation of the electors. The result has shown that a contrary effect has been produced, and the Liberals feel that the success of their two candidates is certain. Mr. Marcus Meryweather Turner, of London, is playing the game of the Tories, and though he promised to retire, continues to hold meetings.

# THE EARTHQUAKE IN SOUTH AMERICA.

The West India mail, which arrived at Plymouth yesterday, brings further intelligence of the earthquake in Peru and Ecuador. Although no serious effects were experienced at Valparaiso, slight shocks were felt, and the earthquake waves, which did so much damage on the coast of Peru, swept into Talcahuana Bay, on the southern coast of Chili, on the night of the 13th of August, and submerged and destroyed the greater part of the whaling towns of Talcahuana and Tome. There was no earthquake there, but the sea retired from the bay for over one-eighth of a mile. The inhabitants, warned by this phenomenon, immediately fled to the hills; and on the return of the waves, about a quarter of an hour afterwards, only a few persons were drowned. There were three of these waves during the night, and one vessel, either Italian or French, was wrecked there. The news already published of the disasters on the Peruvian coast, mainly by earthquake and earthquake wave, is fully confirmed. In Pisco the sea retired more than 400 yards, and on its return passed its usual limits more than 200 yards, carrying with it everything it encountered. The *Panama Star* says, counting only what is known up to the present, the evil extends over more than 200 leagues. More than 300,000 persons have remained without shelter and without bread in consequence of this horrible catastrophe. It is reported that in Tambo valley, just beyond the new port of Hejia, near Islay, a small town was swept away, and out of 500 inhabitants only twenty managed to escape. It is considered that Arica was the centre of the earthquake and the earthquake waves, and consequently that town suffered the most.

The following is an extract from a letter dated the 21st ult., received by Mr. J. J. Harris, 25, Old Jewry, from a friend resident in Lima:—

Ere this telegram will have informed you of the awful calamity which has fallen on Iquique and the other coast towns, an earthquake has swept Iquique into the sea, and every vestige of our house and works. I have had a hard fight for life, and, though badly wounded in the thigh, am progressing towards recovery. God be praised for His mercy! The catastrophe occurred on the evening of the 13th at 5.5. I had just returned from the works, and was talking to Mr. S—, the engineer, when a very loud rumbling noise was heard, accompanied by a shock of earthquake. A second followed, overturning the tables and smashing the bottles, &c. We ran out into the corral at the back, but so violent was the shock that we were thrown down headlong on our hands and knees. We got into the street on the beach. Mr. S— ran to his engine, and myself, son S—, and Mr. Billingham, my neighbours, with our poor old servant, collected with terror outside. In an instant the sea moaned, and retired hundreds of yards into the bay, leaving all the shore exposed.

I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crush the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged and roared and leaped. The cries of human beings and animals were dreadful. A mass of wreck covered me and kept me down, and I was fast drowning when the sea threw me on to a beam, but a nail piercing my coat the timber rolled me again under and I lost all sense. I suppose, as in all such cases, I must have struggled after sensation had left me, for when returning consciousness came I was grasping under one arm a large plank. Looking round, all was wreck and desolation. In a moment I was by a returning wave swept into the bay, and meeting a mass of broken timber, I was struck a fearful blow on the chin, and the broken end of the plank passed through my thigh. I knew no more until I found myself on the Pampa and all dark around me. I was without trousers, coat, shoes, or hat. Trying to collect myself, I thought of another wave, and crawled away to the mountain side, scooped a hole in the ground, and got in; here, wet and shivering, I spent the night. My wound bled freely. In the morning I looked out, and found Iquique gone all but a few houses round the church. A clean sweep of all the immense stores, &c., not a vestige of our engine, boilers, &c. After two days' sad suffering I got on board the steamer and came here to have medical assistance. Mr. H— had previously come here, and after seeing me properly attended to hastened to Iquique to see the state of affairs, and send water to the sufferers.

I feared starvation, ere leaving; the quantity of wine and brandy floating about caused the lower orders to drink to madness, and the scenes of drunkenness and plunder which ensued were fearful. The Government has sent a vessel of war down with water and food for the survivors. The splinter which has passed through my thigh was about the size of a broom-handle, but made a very jagged wound, and the pain is very great, as is also my hand, which was crushed across my fingers. Never mind! I have my life. Poor Dr. B—! he went by my window one minute before the shock took place; he must have been killed immediately afterwards. I never knew suffering until I had passed two days without water and food, and lay wounded in the sand. God be praised for my life! Of course I am much hurt and shaken. We have lost everything; not even a scrap of clothing saved. I am too ill to add more, but will write by next mail.

Mr. Nugent, the British Vice-Consul at Arica, writes as follows:—

In the afternoon of the 13th of August, about five o'clock, we were visited with a most tremendous earthquake. I had scarcely time to get my wife and children into the street when the whole of the walls of my house fell, or rather, were blown out, as if jerked at us. At the same time the earth opened, probably two or three inches, and belched out dust, accompanied with a terrible and overpowering stench; the air was darkened as midnight, and I could not see my wife and children,

who were within two feet of me. If this had lasted any time we must have been suffocated, but in about a couple of minutes it cleared. Collecting my household gods, I then started over the trembling ground for the hills. We passed unhurt through falling houses, where we saw men struck down stone dead; others maimed, appealing for help, which we could not give. A merciful Providence was over us, and, strange to say, when all was fear I never lost my presence of mind. We wended our sad way, as well as we could, towards the hills. My wife, close to her confinement, could not push on. I was carrying dear baby, and supporting her with the other arm, the earth shaking all the time, making us stagger like drunken people, when a great cry went up to heaven such as few men have heard—"The sea is retiring!" I hurried on, and had barely got to the outskirts of the town when I looked back.

Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread) probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping in, sometimes turning in circles, as if striving to elude their fate. Meanwhile the wave passed on, struck the mole into atoms, and destroyed my office, which was adjacent to it, and hurrying on swallowed up the Custom-house, Rushing down the same street, it carried everything before it in its irresistible course, the remains of my dwelling-house, unfortunately to a great extent my own property, faster than a change of scene in a Christmas pantomime. All my launches had ere this disappeared—the fruits of twenty-two years' hard work gone in a moment—and my ruin was completed. I stood breathless, looking at the awful sight, but thanking God that life had been preserved to me and my loved ones, but each second was a lifetime. Looking seawards I saw the ships still hurrying to their doom. In a few minutes all was completed; every vessel was either ashore or bottom upwards. The Peruvian vessel of war *America* lost about eighty-five hands; the *Waterer* (United States steamer of war), a vessel with a small draught of water, was carried bodily on the top of the wave, and landed about a mile inshore with the loss of one man. The *Fredonia* (United States transport) was bottom upwards, every person on board perished. The remains of the British bark *Chanarello* [name uncertain] were lying high up beyond the beach, a mere hull, about half her crew perished; but as yet I know not the particulars. An American bark, laden with guano, has not left a vestige to tell her fate. We lay out on the hills all night without food or covering, watching and praying for daylight. When morning came I walked into the outskirts of the ruins, and out of some got a few biscuits, a packet of tea, some sugar, and a kettle. I then determined to start for my shed among the hills, the nurse and I carrying the children. So we trudged our sad exodus, my wife bearing up with great spirit. We found the shed uninhabitable; another night on the plain. Yesterday I managed to construct a shed with sticks and mats, and there I left my family.

The Callao correspondent of the *Panama Star* and *Herald* of the 1st of September, writing of the earthquake, says:—

We have no intelligence further south than Cobija, and, from what we have ascertained, the shock there was much the same as we experienced in Callao; the sea receded not more than fifty yards and gradually returned to its original level. At Iquique the town is completely swept away. Nothing but a mass of ruins remains. The loss of life must have been very great; at present no estimate can be given; by next mail we may have definite information. The ports of Mejillones, Pisagua, Arica, Ilo, and Chala have likewise shared the fate of Iquique. Arequipa, the second city of the republic, is levelled to the ground; not one house is left standing, unless a few wooden erections on the outskirts of the city. The magnificent cathedral is not completely destroyed, but the towers are gone, and the building is doubtless in a very dangerous condition, liable to fall at any moment. Moquegua, in the neighbourhood of Arequipa, is likewise overthrown. Tacna has escaped with only the loss of sixty houses.

A letter from Arequipa, dated August 16, says:—

This city was completely destroyed on the 13th inst., not a church is left standing, not a house habitable. The shock commenced at 5.30 in the afternoon, and lasted six or seven minutes. The houses being solidly built and of one storey resisted for one minute, which gave the people time to rush into the middle of the streets, so that the mortality, although considerable, is not so great as might have been expected. If the earthquake had occurred at night, few indeed would have been left to tell the story. As it is, the prisoners in the public prison and the sick in the hospital have perished. The earthquake commenced with an undulating movement, and as the shock culminated no one could keep his feet; the houses rocked as a ship in the trough of the sea, and came crumbling down. The shrieks of the women and the crash of falling masonry; the upheaving of the earth and the clouds of blinding dust made up a scene that cannot be described. We had nineteen minor shocks the same night, and the earth still continues in motion. Nothing has as yet been done towards disinterring the dead, but I do not think any are buried alive, as certain death must have been the fate of all those who were not able to get into the street. The earth has opened in all the plains around, and water has appeared in various places.

From Guayaquil a correspondent writes under date of the 26th of August. He says:—

The towns of Ibarra, capital of the province of Imbabura, San Pablo, Atuntaqui, Imantad, &c., are in ruins. Where Cotacachi was is now a lake. In Ibarra, Otavalo, and Cotacachi almost the entire population has perished. In Quito the earthquake and its effects have been proportionately less, but the buildings are so much injured that the slightest movement will throw them down. There are already in ruins the church and convent of San Agustin, the two churches of Senora del Carmen, the towers of the cathedral and San Marcos, the college of San Luis, &c. The towers of the other churches, the government palace, and many private houses have been all cracked, and are momentarily threatening to fall to pieces. The towns adjoining Quito, as Puyo,



Puellaro, and Cachiguanjo, have almost entirely disappeared. The number of deaths in Quito have fortunately been very small, but in the other towns it is calculated that not less than 20,000 have perished. The few who are left uninjured in these places have been unable to assist those remaining alive or dying under the ruins, and have been obliged to fly from the stench of the dead bodies which commenced to putrify and infect the atmosphere.

### Court, Official, and Personal News.

The *British Medical Journal* hopes the health of the Queen has received some benefit from the change of air and scene and rest from her onerous public duties; but while her Majesty will continue, as heretofore, to regulate public business, she will not, it is said, be able to bear the fatiguing excitement of a lengthened residence in London and of the continued receptions attendant on such circumstances.

Telegrams from Dunrobin, the seat of the Duke and Duchess of Sutherland, where the Prince and Princess of Wales are now on a visit, contradict that an accident had occurred to his Royal Highness. In the words of one message, "the Prince was never better in his life."

The Prince of Wales on Thursday held the annual review of the Sutherland Volunteers. Additional interest was given to the contest this year, as there was a competition for the artillery as well as for the rifles. After the review the prizes gained at the competition were presented by the Prince and Princess of Wales.

The Duke of Edinburgh has declined to inaugurate the memorial statue of the late Prince Consort at Hull—much to the disappointment of the inhabitants. His Royal Highness will leave England in a few weeks, and the whole of his time in the interval will be occupied with his professional duties as captain of the Galatea. He left Balmoral for the south on Monday.

On Monday Mr. Disraeli, who has been for some days in attendance on the Queen, left Balmoral for the south.

Mr. and the Hon. Mrs. Du Cane will leave for Tasmania on the 5th of next month; Sir James Ferguson, M.P., the newly-appointed Governor of South Australia, in November.

"Now that travellers are getting home from all parts of the world," says the *John Bull*, "it is probable that the Prime Minister will, at no distant date, gratify the prevalent curiosity. But Mr. Disraeli's seat is not threatened, and it is not the business of the First Minister of the Crown to take a prominent part in electioneering."

Yesterday Mr. Alderman J. C. Lawrence was elected Lord Mayor for the ensuing year. His religious views are, we believe, Unitarian. The worthy Alderman is one of the Liberal candidates for Lambeth.

The *Leeds Mercury* states that on account of failing health Mr. John Crossley has resigned his position as Alderman of Halifax. Mr. Crossley entered the Council at its formation in 1848, and has had a seat up to the present. He has four times been Mayor of Halifax, namely, in 1850, 1851, 1862, and 1863. In the last-named year he entertained the Prince of Wales on the visit of his Royal Highness to open the Halifax Town Hall.

Lord Napier of Magdala, accompanied by his military secretary, Colonel Dillon, leaves to resume the command of the Bombay army about the 31st of October.

There is a rumour abroad that Mr. Carlyle is engaged upon a life of George III., of whom he proposes to make a hero. It is impossible to say what Mr. Carlyle may not do, but we sincerely trust that there is no foundation for the report. Indeed, when one thinks of the great genius who wrote the history of the French Revolution, who interpreted Cromwell for us, who first acquainted his countrymen with the spirit of modern German literature, and then of the sham political prophet who put slavery into a nutshell and afterwards shot Niagara one is disposed to think that after a certain age no man whose reputation is valuable to his country should be permitted to write. We hope Mr. Carlyle will let the poor dull old king alone, if there is anything in the rumour beyond the suggestion of a feeble satirist.—*London Review*.

### Crimes and Casualties.

The second trial of Madame Rachel has occupied the Central Criminal Court last week from Monday till Friday. The evidence was almost identical with that produced at the first trial, Mrs. Borrodale adhering to all her extraordinary statements. On Friday Mr. Digby Seymour closed his speech for the prisoner, and Mr. Serjeant Ballantine replied for the prosecution. Mr. Commissioner Kerr then summed up, and the jury retired at eight o'clock. After an absence of a quarter of an hour, they returned with a verdict of Guilty. The Commissioner, in passing sentence, said:—

The jury by their verdict had ignored entirely the defence set up, and of all the cases of obtaining money by false pretences that had come before the Court, that was the worst, which had been the means of making a foolish misguided woman a subject of public notoriety, if not contempt. The prisoner had stripped her of everything. Everything was irretrievably gone but her pension, and the aggravation was the deprivation of the daughter of that property which, but for the prisoner, would have been hers. When robbed to her last shilling, the prisoner was the

means of her being put in prison, and there was nothing wanting in the whole case to aggravate the offence. The defence set up was of the most abandoned character, and the jury had in his (the Commissioner's) opinion rightly estimated it by their verdict. It was a case in which a sense of duty to the public demanded the highest sentence, and that she be detained in penal servitude for five years.

There was a scream of agony from one of the daughters of the prisoner on the sentence being delivered, and the prisoner herself sought to address the judge, but the female warders removed her. It is said that the sentence will be appealed against.

A disastrous wreck is reported from Kimeridge, on the coast of Dorset. During the gale which swept the Channel on Sunday afternoon, a brigantine was driven with such violence upon the rocks that she went to pieces, and all hands on board perished. The lifeboat stationed on this part of the coast was unable to render any assistance.

A sad tragedy has occurred at Sheffield. Mr. George Brunt, a manufacturer there, shot at his partner, Mr. Slater, and then gave himself up to the police. He was subsequently committed to the assizes for trial, and on Saturday was removed to Wakefield House of Correction. There was no cause assigned for the extraordinary act, but it was suggested that his mind had become affected. On Sunday morning Brunt attended chapel with the other prisoners, but as he was returning to his cell he managed to throw himself over the iron banisters, and fell on to the stone floor beneath, receiving injuries which caused his death almost immediately.

A dreadful catastrophe occurred at Hull on Friday, resulting in the death of at least six men, but it is feared several others have fallen victims. At the south end of Lime-street there was a huge building, eight storeys high, which was built at the close of last century as a sugar-refinery. For thirty-five years, however, it has been used as a seed-warehouse, and, at the time of the calamity, is said to have contained 15,000 qrs. of linseed. Shortly after eleven o'clock the building felt with a tremendous crash. Seven coopers were at work at the time in the lower part of the warehouse, with two or three labourers. Some time must elapse before the total loss of life can be ascertained.

A shocking discovery was made by a policeman one day last week, in an outhouse in Spitalfields. On a heap of filthy, rotten rags, which covered a pile of rubbish, lay the dead body of a man, apparently sixty years of age, in a state of partial decomposition, and nearly nude. The body was identified by persons in the neighbourhood as that of an old man who had for many years lived in the shed where he was now found, and for which he had paid a rental of 1s. 6d. a week. He obtained a precarious livelihood by vending newspapers in the streets, but who he was or what his name remains unknown.

Sir Robert Carden has within the last few days taught two sets of prisoners at Guildhall that the perpetrators of unprovoked personal injuries may not escape by the payment of fines. On Tuesday, two intoxicated "gentlemen" without the slightest provocation, committed a violent assault upon a peaceful wayfarer in Moorgate-street, and despite their entreaties that they might be fined, they were sent to prison for seven days, with hard labour. On Friday, at the same court, two ruffians, for a brutal assault in the Albion Hotel, Blackfriars, were sentenced respectively to imprisonment with hard labour for one and two months. In this instance also the delinquents would have preferred a fine, but the aggravated nature of the offence rendered Sir Robert Carden inexorable.

### Miscellaneous News.

THE ABERGEELE DISASTER.—The breaksmen who were in charge of the goods train at Llandulas station at the time of the disastrous accident to the Irish mail, surrendered at Abergelle on Saturday evening, and were at once taken before the magistrates and charged with manslaughter. The Bench refused bail, and the prisoners were lodged in gaol until the hearing of the charge against the station-master is resumed on Thursday next. In the course of the day a summons had been issued against the solicitor acting for the breaksmen for having assisted them to escape, when their evidence was wanted, a day or two ago.

THE AMERICAN AMBASSADOR AT LEEDS.—Mr. Reverdy Johnson, the United States Minister, paid a visit on Wednesday to the Art Exhibition at Leeds. He was met at the railway-station by the mayor, and in reply to an address he expressed his conviction that there would be an enduring peace between Great Britain and America. War between the two countries would be but a repetition of the civil strife which had desolated his native land for four years. He was satisfied that the differences now existing, few and unimportant as they were, might be amicably settled, and looked forward to a peaceful and friendly future for both nations.

TORY AMENITIES.—The *Birmingham Daily Post* says:—"If the Tories are not winning their cause they are certainly losing their temper. We have had some examples of this in Birmingham lately; but these fade into insignificance when compared with the illustrations mentioned a day or two ago by Mr. Mark Philips, in a speech at Warwick. 'At a dinner

at Rugby,' said Mr. Philips, 'a Conservative gentleman declared to his friends that he would go a distance of twenty miles to see Mr. Gladstone hanged.' Another instance mentioned by Mr. Philips breathes the same Christian spirit, but in a somewhat lower form. 'A voter in this county (South Warwickshire) had recently returned to the Liberal Committee a form, in which he declared he would not vote for any candidate who would not pledge himself to assassinate Mr. John Bright!' The assembled Liberals, we observe, received these announcements with 'uproarious laughter.'"

A GOOD EXAMPLE.—Mr. Thomas Hughes, one of the Liberal candidates for the borough of Lambeth, adheres manfully to his determination to have nothing to do with publicans and bill-stickers in appealing to his constituents for re-election. He regards the forthcoming contest as a great exhibition in which he will himself have a stall. But at his stall, he says, he "will have neither beer nor balderdash." He does not intend to "bill" himself over the walls of the borough, or to stick himself up between the "blue horse and the latest acrobat who throws somersaults for the benefit of the British public." He will not stick up "Hughes for ever," but he will meet the electors at public meetings in every part of the borough, and explain to them the grounds of his political faith. The old electioneering machinery, he maintains, is nothing but bribery, only bribery in a form which brings the briber under no risk of losing his seat.

THE INDIANS ON THE HUDSON BAY TERRITORY.—Early in the present month Mr. R. N. Fowler, the treasurer of the Aborigines Protection Society, forwarded a memorial to the Prime Minister offering some observations on the cession to Canada of the Hudson's Bay Company's territory. The memorialists included Lord Ebury, Lord Alfred Churchill, Sir W. C. Trevelyan, Sir G. Young, Sir T. F. Buxton, M.P., and many others, comprising more than a dozen members of the House of Commons. They pointed out the duty as well as the expediency of extinguishing the native titles on equitable principles. The company, confining itself to the business of the fur trade, had neglected to settle this question, but great danger arose from its being allowed so long to remain open. Without distrusting the good faith of the statesmen or the people of Canada, and without asking Mr. Disraeli to take any fanciful or philanthropic view of the matter, the memorial suggested, that in transferring the ceded territories, stipulations should be made for the peaceful extinction of the native titles, and for setting apart a reserve for the aborigines of Rupert's Land. In acknowledging the receipt of the document, Mr. Disraeli promises that he will not fail to give the subject his consideration.

THE BLIND IN THE SOUTH SEA ISLANDS.—The following is an extract from an interesting letter received by Mrs. Janet Hamilton, the Langloan poetess, Coatbridge, from the Rev. Dr. George Turner, the esteemed and well-known missionary. The letter is dated Samoa, South Pacific, March 5th. After alluding to the fact that Mrs. Hamilton had become blind since she left Scotland, he says:—"I imagine you feel interested in the blind as you never did before, and will not, I am sure, object to a word or two about the blind in Samoa. Many of our natives have lost the sight of one eye. After that I think they are more careful, and do not expose themselves so much to the blaze of the sun. But, really, I often wonder that more of them are not sunstruck, or blinded by their constant exposure in fishing and travelling during the hottest hours of the day. There are, however, a number to be met with—perhaps five in a thousand—who have lost their sight in various stages in life. I have a pleasing recollection now of three blind men with whom I had a deal of intercourse some years ago on our committees for the revision of the Scripture manuscripts, preparatory to their going to press. We sat on these occasions for two, three, four, or six weeks at a stretch, on some particular book, and had with us, from morning to night, four or five pundits, selected from the most intelligent of the natives. We found any of these blind men worth two or three of the others. They were so patient, so attentive, and did not get tired half so soon as the others over the continued plod. They are dead and gone now, and have, I trust, reached that world of everlasting light, where we hope again to meet with them. One of them went one night to a brother missionary, about the time that a band of native teachers was being selected, to go out to some of the heathen islands beyond, and with perfect seriousness offered to go too. He thought that if his little boy was only allowed to go with him, to lead him about, and to read for him, that he might be able to preach to the poor heathen and lead them to Christ. It was well that it was in his heart, and although his offer was declined, it was a noble example to others, and up to his death he was a valuable helper as a Christian pundit. Blind men are most useful in pulling a paddle in a canoe, fishing with lines, working in plantations, plaiting cordage from the fibre of the cocoa-nut husk, and in other kinds of work. 'There is only one thing I am afraid of doing,' said a blind pundit one day in conversation, 'I am unable to do any kind of cooking—I'm afraid of fire.' The cooking houses are thatched down nearly to the ground, and they are afraid lest they set them on fire. The women plait mats, help in drawing water, weed about the house frontage, &c. I have been interested in riding along sometimes to see how careful they are, feeling the leaf of a plant, or smelling it before they pluck it up, lest it should be a young bread-fruit tree, or some other useful thing."



## Literature.

## LIDDON'S BAMPTON LECTURES.\*

(SECOND NOTICE.)

Mr. Liddon's seventh chapter on "The Homocousion," in which he shows that the Nicene symbol was but the scholastic expression of the faith of the Apostolic Churches, and that it sprang from the necessity of combating heresies that had been developing themselves from Apostolic times, is one of the most characteristic lectures of the volume. Nowhere do we see a more reverent sympathy combined with great metaphysical acuteness; we also see how his clear truthfulness is perplexed by subtleties when he passes beyond "the line at which revealed truth shades off into inaccessible mystery," and by his ecclesiastical position.

Mr. Liddon traces the true adoration of Christ in the Apostolic age, in the sub-Apostolic and ante-Nicene periods; advancing, with singular appropriateness and force, the testimony of the martyrs as in itself sufficient to bear the stress of his argument. The eloquence of the following extracts will justify our quoting them at length. If our readers will remember the character of the congregation to which they were delivered, they will appreciate the oratorical insight that dictated these special illustrations for an Oxford audience.

"The death-cry of the martyrs must have familiarized the heathen mind with the honour paid to the Redeemer by Christians.

"Their voices reach us across the chasm of intervening centuries, but time cannot impair the moral majesty, or weaken the accents of their strong and simple conviction. One after another their piercing words, in which the sharpest human agony is so entwined with a superhuman faith, fall upon our ears. 'O Christ, Thou Son of God, deliver Thy servants.' 'O Lord Jesu Christ, we are Christians; These do we serve; Thou art our Hope; Thou art the Hope of Christians; O God Most Holy, O God Most High, O God Almighty.' 'O Christ, cry a martyr again and again amidst his agonies, 'O Christ, let me not be confounded.' 'Help, I pray Thee; O Christ, have pity. Preserve my soul, guard my spirit, that I be not ashamed. I pray Thee, O Christ, grant me power of endurance.' 'I pray Thee, Christ, hear me. I thank Thee, my God; command that I be beheaded. I pray Thee, Christ, have mercy; help me, Thou Son of God.' 'I pray Thee, O Christ; all praise to Thee. Deliver me, O Christ, I suffer in Thy Name. I suffer for a short while; I suffer with a willing mind, O Christ, my Lord: let me not be confounded.'

"You cannot, as I have already argued, dismiss from your consideration such prayers as these, on the ground of their being 'mere ejaculations.' Do serious men, who know they are dying, 'ejaculate' at random? Is it at the hour of death that a man would naturally innovate upon the devotional habits of a life-time? Is it at such an hour that he would make hitherto unattempted enterprises into the unseen world, and address himself to beings with whom he had not before deemed it lawful or possible to hold spiritual communion? Is not the reverse of this supposition notoriously the case? Surely, those of us who have witnessed the last hours of the servants of Christ cannot hesitate as to the answer. As the soul draws nigh to the gate of death, the solemnities of the eternal future are wont to cast their shadows upon their thought and heart; and whatever is deepest, truest, most assured and precious, thenceforth engrosses every power. At that dread yet blessed hour, the soul clings with a new intensity and deliberation to the most certain truths, to the most prized and familiar words. The mental creations of an intellectual over-subtlety, or of a thoughtless enthusiasm, or of an unbridled imagination, or of a hidden perversity of will, or of an unsuspected unreality of character, fade away or are discarded. To gaze upon the naked truth is the one necessity; to plant the feet upon the Rock itself, the supreme desire, in that awful, searching, sifting moment. Often, too, at a man's last hour, will habit strangely assert its mysterious power of recovering, as if from the grave, thoughts and memories which seemed to have been lost for ever. Truths which have been half forgotten or quite forgotten since childhood, and prayers which were learned at a mother's knee, return upon the soul with resistless persuasiveness and force, while the accumulations of later years disappear and are lost sight of. Depend upon it, the martyrs prayed to Jesus in their agony, because they had prayed to Him long before, many of them from infancy; because they knew from experience that such prayers were blessed and answered. They had been taught to pray to Him; they had joined in prayers to Him; they had been taunted and ridiculed for praying to Him; they had persevered in praying to Him; and when at last their hour of trial and of glory came, they had recourse to the prayers which they knew full well to be the secret of their strength, and those prayers carried them on through their agony, to the crown beyond it."

Mr. Liddon has, we think, established his point that "the Homocousion" was necessitated by the Arian controversy; but he has by no means convinced us of the absolute value of the symbol. To speak of the absolute value of a creed is almost to utter a contradiction. Creeds are the creatures of controversy, their special worth ceases when the controversy has died

away. Mr. Liddon illustrates this in his answer to the question, "why the Homocousion was rejected at Antioch and adopted at Nicea." Paul of Samosata argued that "if the Father and the son were *homoousios*, there was some common *ousia* in which they partook, higher than and distinct from the divine persons themselves." To refute this error, the Council of Antioch denied the Homocousion. The very language of the Arian controversy has become strange, almost unintelligible to the common understanding. How many who join in the confession, "Being of one substance of the Father," know what they are affirming? The term person, Mr. Liddon says, correctly, cannot be applied to the inner relations of the Godhead, "without considerable intellectual caution." It requires a strong effort for even the metaphysician to grasp the theological import of the term, and without great watchfulness it will escape him; while to the multitude Mr. Liddon would seem to be emptying the word "person" of all that to them is meant by personality. Confessions have their value; any intelligent believer rejoices to be able to systematise his faith. The value of personal confessions, like that of historical creeds, lies in the clearness with which they sum up religious experience, and guard against prevailing errors, not in their crystallising the processes of the past. It is well for us to be acquainted with the testimony of the past, and to apprehend the precise import of the words in which the fathers guarded the common faith. But a confession of faith should speak "the present truth" in the language of to-day. A creed that needs the history of controversies to explain it is not the creed fittest for the present time. The Broad Church justification of subscription, which is, indeed, the common Anglican justification of it, confounds the word *lego*, "I read," with the word *credo*, "I believe."

Mr. Liddon's anxiety for the orthodoxy of the Ante-Nicene Fathers obscures the progress of his argument in his seventh lecture. In the eighth, we have a signal example of a candid mind confounded by metaphysical subtleties. In treating of our Lord's words (Mark xiii. 32) "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"; he adduces certain arguments which seem to us totally inconsistent with a reverent acceptance of Christ's plain teaching. It is suggested that Christ's was not a "real matter of fact ignorance," but "an ideal and hypothetical ignorance"; that it was "an economical as distinct from a real ignorance"; that it was "the ignorance of the Teacher, who withholds from His disciples a knowledge which He actually possesses, but which it is not for their advantage to acquire"; that it was "the ignorance which is compatible with 'implicit knowledge.'" Certainly he repudiates all these explanations because they "might seem, however involuntarily, to put a certain force upon the direct sense of the passage." But that he should not at once and indignantly reject them all; that he should speak of their commending themselves "to many very thoughtful and saintly minds"; and should lay stress upon the fact that "antiquity does not furnish any decisive consent in favour of this belief," as though any "consent of antiquity" could make it appear other than utterly inconsistent with the "sincerity, unselfishness, and humility" of Jesus, is to us most pitiful. Here, too, he shows himself more anxious to affirm the "orthodoxy" of the belief that "our Lord, in His human soul, was, at the time of his speaking, actually ignorant of the day of the last judgment," than to affirm that any representation of our Lord's divinity must take account of these, His most distinct and simple words. We do not like the tone of his summary of this question, and have italicised the words that offend us:—

"We may not attempt rashly to specify the exact motive which may have determined our Lord to deny to His human soul at one particular date the point of knowledge here in question; although we may presume generally that it was a part of that condescending love which led Him to become 'in all things like unto His brethren.' That He was ever completely ignorant of aught else, or that He was ignorant on this point at any other time, are inferences for which we have no warrant, and which we make at our peril."

Surely this appeal to caution ought to be addressed to those who would suggest that ignorance and knowledge may be assumed and laid aside at pleasure, rather than to those who take our Lord's words in their simple sense; we need not shrink from submitting our faith to His own teaching. Mr. Liddon's courage and modesty never fail him, save when the Church is in actual or possible conflict with the Bible. He mistakes a will-o'-the-wisp for a beacon light when he tells us that private judgment is the way to infidelity, and warns us against "the earnest but short-sighted piety, which imagines that it can dare actively to exercise

"thought on the Christian Revelation, and withal to ignore those ripe decisions which we owe to the illuminated mind of Primitive Christendom."

Readers of these lectures will often need to exercise the "private judgment" which, they are warned, is so perilous, upon Mr. Liddon's citations of Scripture; and those who do not look on the Bible through the medium of Church traditions will wonder at the vast conclusions sometimes based on very inadequate premises. Thus, we are told that while St. James, St. Paul, and St. John represent respectively "the moralist," "the dogmatist, and the saintly mystic" St. Peter, "as becomes the apostle first in order in the sacred college, seems to blend in himself the three types of apostolical teachers." Peter's intellectual individuality was perhaps less marked than that of the other three, and so there may be less of "seeming divergence" between him and any one of them, than they exhibit among each other. But that he actually "harmonises in a very striking manner" their features, it needs the notion of his being "first in order in the sacred college" to suggest. "We seem," says Mr. Liddon, "to trace the influence of St. Peter, as the first great Christian expositor of prophecy, in the teaching of the deacons St. Stephen and St. Philip." Philip and Stephen are much more forerunners of Paul than followers of Peter; they represent the influence of Hellenistic breadth, and illustrate the marvellous preparation in Hellenism for that universal proclamation of the Gospel simply, in the carrying out of which Paul had to "withstand Peter to the face." Mr. Liddon deduces "sacramentalism" from the doctrine of Christ's Divinity. "The expression 'the faith of Christ' denotes the closest possible union between Christ and the faith which apprehends Him. And this union, effected on man's side by faith, on God's by the instrumentality of the sacraments, secures man's real justification." This statement as to the efficacy of the sacraments is made on the authority of two passages, which occur more than once when sacramentalism is in question. The one is Titus iii. 5—"the washing of regeneration, and renewing of the Holy Ghost,"—where Paul seems to us to be actually affirming that "regeneration" is the true "washing," and contrasting it with the "laver" of baptisms. The other is 1 Cor. x. 16, where again the reality of Christian communion is exalted above its symbol. Sacramentalism is the denial of Christ's solitary incarnation; of the true union of His people with Him in faith and service; of the grace which He Himself imparts immediately to the spirit in fellowship with Him. Mr. Liddon refers the parables of "the vine and its branches," "the body and its members," to sacramental grace. But these very parables lose their force if we are to suppose that this vital union with Christ is not perpetual, spiritual, and direct; if it is dependent on the occasional consecration of bread and wine by the words of a priest. The need of special sacerdotal acts to "bring Christ down from above" proclaims that He is absent from His people instead of one with them. In one instance we notice a similarity of imagery which seems to us very suggestive. Mr. Liddon uses with much fondness the image of Christ's humanity as "wrapped around His Being"; "His Human Life is not a distinct person, but the robe which is folded around His Eternal Personality"; and again he speaks of "the broken bread and the cup of blessing" as being "veils of a gracious yet awful Presence." The image of a dress as applied to our Lord's humanity always appears to us defective and deluding. "The Word was made flesh." And we dislike it all the more because of this ready passing from "the robe" of "His Human Life" to the "veils" of bread and wine. If that Human Life was no other in kind than any other form in which He might shroud His presence, then, to us it seems, God is not yet made "manifest in the flesh."

These are weak points in Mr. Liddon's book. We are glad that they are so. It says little for a man if he can argue with equal force a good case and a poor one. One other remark, and we conclude our review of these deeply interesting lectures. Mr. Liddon occasionally touches lightly on questions that from their controversial importance ought either to be thoroughly established or not introduced. He suggests by a passing observation interpretations that he must know would be challenged by many, and refers to disputed points as though they were thoroughly proved. He does this again and again in the interest of the High Church party. Thus he alludes incidentally to "the intercession for the (apparently) deceased Onesiphorus"; and he takes for granted that "the faithful sayings" and rhythmic quotations of Paul's Epistles are from ancient hymns. We protest against this emphatically. We do not

\* The Divinity of our Lord and Saviour Jesus Christ. Eight Lectures preached before the University of Oxford, in the year 1866, on the foundation of the late Rev. JOHN BAMPTON, M.A., Canon of Salisbury. By HENRY PARRY LIDDON, M.A., &c. Rivingtons: London, Oxford, and Cambridge.



bring against Mr. Liddon the charge brought against Dr. Newman, of preaching a whole sermon for the sake of a single side reference or covert allusion. Dr. Newman has answered that charge for himself by denying it; and we are sure Mr. Liddon would also resent it as an attack on his good faith. But there are controversialists who know how to give undue advantage to questionable statements, and such side-long suggestions are a favourite trick with them. All the issues in such lectures as the Bampton should be clearly and deliberately raised. It cannot serve truth, but only mislead the unwary, to hint at them in passing allusions.

## BRIEF NOTICES.

*Pulpit Table-Talk: containing Remarks and Anecdotes on Preachers and Preaching.* By EDWARD B. RAMSAY, M.A., LL.D., F.R.S.E., Dean of Edinburgh. (London and New York: Cassell, Petter, and Galpin.) The title of this book is a misnomer. We have here not "Table-Talk" about the "Pulpit," but two lectures delivered by Dean Ramsay to the Edinburgh Philosophical Institution on "The Pulpit." The Dean explains in his preface why he chose this title, but the choice and explanation indicate confusion of thought. A lecture may be chatty; it may rank with Table-talk under the common appellation "Gossip"; but the two species are at the opposite poles of the genus. A lecture should be studied; premeditated Table-talk is an offence against society. A lecture is a monologue; in Table-talk, although the speeches of only one man may be recorded, the idea of the talk is that it has sprung to life under the stimulus of conversation. The book has other signs of inaccurate thinking. The dean is guilty of a grammatical blunder which no child able to parse would allow: "'Stick to your text, my lord,' it is recorded Queen Elizabeth sharply reminded one of her bishops, whom she considered was deviating," &c. And at the bottom of the 59th page there is another violation of the laws of speech equally flagrant. A dean, who is M.A., LL.D., &c., ought to write good English. The lectures themselves are quite unworthy a metropolitan audience. Good sense, catholicity of feeling, and true piety characterise them; indeed, both preachers and hearers may find good advice in them. But they are dull. There is scarcely a story in the book we have not heard before; and few of the stories are so good as to bear repeating. The title and get-up of the volume suggest book-making.

*Korah and his Company: with other Bible Teachings on Subjects of the Day.* With an Appendix. By G. S. DREW, M.A., Author of "Scripture Lands," &c., "Reasons of Faith," &c. (London: W. Skeffington.) This little book contains seven sermons, the shortness of which ought to commend them to impatient auditors. Mr. Drew is a thoughtful preacher; each of these discourses evinces careful and earnest preparation. He is also a faithful preacher—he aims more at conveying truth than acquiring popularity; many of the lessons he here teaches are sorely needed by all the churches, not the less, but rather the more, needed because they are directly opposed to many a common form of pietism. But Mr. Drew's preaching lacks directness. While his principles are admirable, his congregation must have wondered to whom and to what circumstances he deemed them precisely applicable. The sermon, for instance, on Korah, which gives its title to the book, contains some denunciations of men "who will not, or who, from the limitations of their faculties cannot, look in a large and comprehensive spirit on the constitution which they assail with their abuse and their denunciations. Intent on purely material interests, with minds fixed on the 'milk and honey,' on the 'fields and vineyards' which they think of as the sole ends of our existence; influenced, besides, by personal animosity, as Korah and his company were, against their rulers; and often under the influence of jealousy and disaffection, as appears to have been the case with those conspirators,—the men I speak of rudely assail the officers by whom, under God, the constitution is administered, and utter forth their menaces and their defiance." Who are the miserable men whom Mr. Drew is threatening with the fate of "Korah and his company"? Is S. Kensington so sorely tried by conspirators as to recognise at once the force of these descriptions? Mr. Drew tells us, indeed, that these men are very different from "the judges and prophets of Israel, and the Miltons and Hampdens of later days"; but that is very little. The congregation of St. Barnabas might justly ask for something more precise, that they might distinguish between a follower of Milton and one of Korah. Mr. Drew's preaching wants also fulness. The sermons are not brief from condensation, but from paucity of illustration and lack of matter. The preaching is really good; therefore, we should like more of it, and like its application always to be direct. The public may fairly complain of Mr. Drew's want of respect for them in the issue of this volume. Two of the seven sermons are left unfinished, because originally they concluded with "allusions to matters which had only local interest, and which, therefore, are not worth repeating." Very good, but why did not Mr. Drew trouble himself to rewrite the whole conclusion of the discourse, completing it in a form that should be generally acceptable? The "Appendix," too, is not worth printing. "Notes A, B, C," &c., contain quotations and statements that add neither authority nor informa-

tion to the matter of the text. So many really good volumes of sermons are now published, and preachers of the highest cultivation and learning edit their works so carefully, that we do not care for "crumbs" even from a "rich man's table."

*The Beauties of Holiness: Seven Sermons.* By the Rev. P. W. DARTON. (London: Elliot Stock, 62, Paternoster-row.) Mr. Darton has the "not ignoble ambition," that wishes for a wider influence than the "pulpit of a provincial town affords." "If the thoughts be good enough for a small field, they are good enough for a larger, and if a few have found refreshment and stimulus from hearing, many may find the same advantages in reading." These sermons are better fitted to refresh than to stimulate. The lack of depth and vigour is perhaps their greatest lack. It was well for Mr. Darton to have preached them; well for a congregation to have heard them; best of all is it for those who have sought to put their lessons into practice. The sins and follies of the day are properly rebuked, and a true Christian life depicted. But Mr. Darton, though he displays some acquaintance with human character and Christian teaching, is too content with the phenomena of each: we feel, as we read, a wish to come into more real contact with principles. We believe Mr. Darton could do better than he has done: we trust he will not allow the popular taste for short and superficial sermons to enervate him.

*The Seven Words of Christ on the Cross.* Sermons preached at the Church of St. George, Bloomsbury. By EDWARD CAPEL CURE, M.A., Rector of Bloomsbury, &c. Published by request. (London: Macmillan and Co.) We are not surprised that Mr. Cure should have been "requested to publish" these sermons. The subject is one that excites an ever fresh interest; often as we have heard and read sermons with just the titles of these, we take them up again with an expectation of interest and profit, that is rarely wholly disappointed. Mr. Cure's treatment of his theme is reverent, as befits its solemnity; and he often displays a subtle insight into character and motive. There is no unseemly dogmatism about what, according to theological systems, the dying Redeemer must have felt; Mr. Cure is quite content to follow the narrative, to gather up what it says and to be silent when it is so. The sermons are beautiful, tender and instructive; but they are not powerful.

*Hardwicke's Science Gossip: a Monthly Medium of Interchange and Gossip for Students and Lovers of Nature.* (London: Robert Hardwicke.) This is an excellent fourpenny worth; a dozen articles on subjects in natural history, well illustrated by woodcuts. They do not give any very new information, but they are written, briefly and intelligently, by men who have personally observed what they describe. It would appear from "Science Gossip" that the various reports of "Mosquitoes in England" have been a false alarm; no one who has examined specimens having found any more terrible visitors than "*Culex pipiens*" or "*Anopheles maculipennis*," both common British gnats.

*Acrostics.* By the HITCHIN ACROSTIC CLUB. (London: Hodder and Stoughton.) We should like to know more of this "Acrostic Club." We can scarcely imagine a drearier fellowship than that which meets to read and hear and guess at the meaning, and no meaning, of these puzzle verses. How does the muse of acrostics visit her devotees? does the circle know anything of the jealousies to which other artists are a prey? A good acrostic is a capital occasional entertainment, but one may easily have too much of it, and these acrostics are not good. The thing most nearly approaching a good joke in the book is the apostrophe to Mexico on the execution of Maximilian (the italics are ours):

"But now, defending liberty and thee,  
Has died a prince of Austria's dynasty."

*Hymns for the New Year's Morning Prayer Meetings held in Great George-street Chapel, Liverpool.* By the late Rev. THOMAS RAFFLES, D.D., LL.D. (London: Hodder and Stoughton.) All friends of Dr. Raffles will be glad to have this interesting memorial of his pastoral work. On each New Year's morning it was his habit to unite with his people in an early service of praise and prayer; and for these occasions he invariably prepared an appropriate hymn. These hymns were eagerly looked for, and became in fact one of the great attractions of the gathering. Mr. Raffles has been fortunate enough to secure the entire series with three exceptions, for which others of the author's unpublished hymns are substituted, and has them produced in an elegant and attractive style. They appear to us well to merit republication in a permanent form. Dr. Raffles had a great deal of poetic sympathy and expression, considerable power in seizing upon points suitable to interest and impress, and earnest devotional feeling; and all these qualities are specially manifested in the hymns before us. Mr. Baldwin Brown, in a brief but graceful preface which he has written for this volume, very truly says of Dr. Raffles, "He had a real vein of music in his nature; and some of his happiest efforts, both in point of thought and expression, are poems of which some great season or occasion, temporal, social, or domestic, was the inspiration; and in which he was able to give free and happy expression to the thoughts and emotions which at such times rise spontaneously in all warm and sympathetic hearts." These observations are fully justified by the hymns before us, which are in truth one of the most beautiful and fitting mementoes of the honoured writer.

*Manual of Political Economy for the use of Colleges and Schools.* By J. M. THOROLD ROGERS. (Oxford: Clarendon Press.) A brief judicious and popular treatise on political economy, clearly expounding its great principles, exhibiting its harmony when rightly understood with justice and with the best interests of the community, was greatly needed, and few men could have supplied it better than Professor Thorold Rogers. His independence of mind, his sound practical judgment, his familiarity with the various problems connected with the science, and his thoroughly popular sympathies, all qualified him for the work, and he has executed it most successfully. His manual is succinct yet comprehensive, scientific in its mode of treatment yet popular and attractive in its style, vigorous and original yet free from any tendency to mere speculation. In discussing questions which are occupying public attention, and right views on which are of infinite importance in the present state of our affairs, he has not been deterred by the authority of great names from fearlessly pursuing his own investigations, and arriving at independent conclusions which he always justifies by forcible reasoning. His chapters on "Capital," "Labour and Wages," "The Growth of Population," "Rent of Land," "The Functions of Government," and "The General Principles of Taxation," are specially valuable. We are glad to see that his good sense and generous instincts have enabled him to treat the Malthusian Theory in a wise and satisfactory manner, and to explode the assumptions on which it is generally built. It is no slight achievement to have succeeded in throwing some interest around subjects naturally dry and uninviting, and in relieving his science to some extent from that hardness with which it has been generally credited. His book is calculated to be eminently useful in the formation of a sound opinion, on questions in relation to which the minds of the new electors need special guidance.

*The Quiver.* New Series, Vol. 8. (London: Cassell, Petter, and Galpin.) A publication so well known and so justly popular as the *Quiver* hardly needs any fresh recommendation of ours. Suffice it to say, that the present volume fully maintains the character which its predecessors have secured. Its tales are not only interesting, but have a high tone and moral purpose about them which merit high commendation, and it has a number of other papers adapted to various classes of readers, full of information, wise suggestions, and sound Catholic religious principle.

*The Story of the Kings of Judah and Israel.* (Edinburgh: W. P. Nimmo.) This is a praiseworthy attempt to interest children in those records of the ancient Hebrew monarchies which in general receive but scant attention. The story of the old kings is told in a simple, unambitious, yet attractive manner, which can hardly fail to take hold of the imaginations and hearts of the younger readers for whom it is particularly designed.

*Zenobia, Queen of Palmyra.* By the Rev. W. WARE. (London: Frederick Warne and Co.) This is a republication of one of a series of tales illustrative of the early days of Christianity, which attracted a good deal of attention on their first appearance. The writer has made himself familiar with the leading features of the period, and reproduces them on his pages with considerable art and beauty. His books have not the brilliancy which belongs to Mr. Kingsley's pictures in "*Hypatia*," but they have a good deal of interest and even fascination. The account of the remarkable queen of the desert is extremely graphic.

## Cleanings.

A South London publican is advertising full-flavoured ports and sherries (foreign vintage) at a penny per glass.

The gales of the last few days have been disastrous to both life and property, notwithstanding the good services rendered by the boats of the National Lifeboat Institution in many cases.

THE SECRET OF IT.—A clergyman observing a poor man by the roadside breaking stones, and kneeling to get at his work better, made the remark: "Ah, John! I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, you do not work on your knees," was the reply.

The question has arisen at the Nenagh board of guardians, county Tipperary, as to whether a man is bound to support his mother-in-law. The point was referred to the Poor-law Commissioners, who ruled that "a son-in-law (his wife being alive) is not liable for the maintenance of his mother-in-law while an inmate of a workhouse."

THE MILDNESS OF THE SEASON.—At Taunton chestnut trees are now in full bloom. A gentleman at Glastonbury, in Somersetshire, has an apple-tree growing in his garden which has blossomed twice this year, and is now producing the second crop of apples. The first crop was a very good one. Also in a garden at Lewes, in Sussex, there are apple and pear trees now in full bloom for the second time this year.

THE FANCY BREAD QUESTION.—The question "what is fancy bread?" has been frequently asked in the metropolitan police-courts, but it rarely receives a satisfactory reply. At Westminster on Friday, a man applied for a summons against his baker for having sold him a nominal 2lb. loaf seven ounces short of weight. On his remonstrating, the baker



refused to weigh it, and he now applied for a summons against him. According to Mr. Arnold, the point was whether the loaf came within the definition of "fancy" bread. If it did, the baker might charge any price, or make it any weight he pleased; and further, he was not bound to weigh it when desired to do so. It opened the door for a wide system of fraud, and he granted the summons in order that the question might be raised.

**THE BITE OF A VIPER.**—Mr. Davies, a chemist and druggist residing at Ebbw Vale, Monmouthshire, has for some time past had in his possession a viper, which he kept, out of curiosity, in a box, and which he much prized. A day or two ago the reptile became exasperated from some cause or other, and Mr. Davies in trying to pacify it put his hand into the box, and was in the act of smoothing it on the back when it bit him on one of his fingers. He at once took the precaution of lancing the wound and sucked the blood, but the baneful effects soon became apparent. The finger, arm, and one side of the body became much swollen, and Mr. Davies was for some time in such agony that his life was despaired of. The medical men connected with the works promptly attended, and did all in their power to alleviate his sufferings, and so successful were they in their efforts that Mr. Davies is now considered out of danger.

**A REALLY OLD BOTTLE OF WINE.**—At a banquet just given at St. Remy (Bouches-du-Rhône), a bottle of wine of the year 1472 was presented by Baron Brisse, the well-known gastronomist, who was one of the guests. According to the account of this relic given by the donor, three hundred nobles from Swabia, Bavaria, Switzerland, and other countries accepted, in 1476, an invitation to some archery fêtes at Strasburg. The vintage of the first-named year was then held in high veneration, and a certain quantity of the produce was procured for the cup of honour handed to the illustrious strangers. A portion remained, and was consigned to the cellars of the hospital to be preserved, and has since been carefully treasured up. The wine has only been touched on the occasion of visits by Sovereigns or very high personages. Baron Brisse was some time back a patient in the hospital, and before leaving was shown over the cellars; as his reputation as a gourmet had reached Strasburg, he was not only allowed to taste the famous liquor, but the bottle in question was given him. The company at the present banquet hesitated before sacrificing to their curiosity such a precious gift, and, after a grave consultation, decided on depositing it in the local museum, with a suitable inscription.

**A LADY ORATOR AT AN AGRICULTURAL DINNER.**—At the dinner of the Huntingdonshire Agricultural Society on Wednesday, the wife of a Conservative member of Parliament stood up and replied to a toast. General Peel having proposed "The health of Mrs. Fellowes and the ladies of Huntingdonshire," and the band having played "Here's a health to all good lasses," Mrs. Fellowes, the wife of the well-known member for the county, who was the chairman of the evening, rose, and speaking, the reporter says, "with great distinctness," said:—"Gentlemen,—In responding on behalf of the ladies present, I have to thank very cordially my right hon. and gallant friend, General Peel, for proposing, and you for receiving, the toast so kindly, for two causes—first, that my own name is specially mentioned in the toast; and, secondly, that here at Ramsey, at my own loved home, ladies have for the first time been invited to join in your festive meetings. (Cheers.) By your reception of us this day, I gather that you like to see us here. (Cheers.) I can assure you one and all that we take the liveliest interest in everything that concerns agriculture, and we have done our best to give you here a warm and hearty reception. (Cheers.) I hope this will not be the last time that the Huntingdonshire Agricultural Meeting will be held at Ramsey. (Cheers.) Once more I tender you our grateful thanks." (The fair lady resumed her seat amidst loud and long-continued cheering.)

**A WONDERFUL DISCOVERY IN TELEGRAPHY.**—Mr. J. H. Mower has elaborated a discovery which, if the description given by the *New York Herald* is to be relied upon, will revolutionise trans-oceanic, and generally all subaqueous, telegraphy. For some years he had been engrossed in electrical experiments, when the Atlantic cable gave a special direction to his investigations into generating and conducting substances, the decomposition of water, the development of the electrical machine, &c. By this summer his arrangements had been so far perfected that, a few weeks ago, he was able to demonstrate to himself and his coadjutor the feasibility of his project, on a scale approximate to that which it is designed to assume. Selecting the greatest clear distance on an east and west line in Lake Ontario—from a point near Toronto, Canada West, to one on the coast of Oswego County, New York—at his first attempt he succeeded in transmitting his message, without a wire, from the submerged machine at one end of the route to that at the other. The messages and replies were continued for two hours, the average time of transmission for the 138 miles being a little less than three-eighths of a second. The upshot of the discovery—on what principle Mr. Mower is not yet prepared to disclose—is, that electric currents can be transmitted through water, salt or fresh, without deviation vertically, or from the parallel of latitude. The difficulty from the unequal level of the tidal waves in the two hemispheres will be obviated, it is claimed, by submerging the apparatus at sufficient depth. The inventor, we are told, is preparing to go to Europe to secure there the patent rights for which the caveats have been filed here. At the inconsiderable cost of 10,000 dollars he expects within three

months to establish telegraphic communication between Montauk Point, the eastern extremity of Long Island, and Spain, the eastern end of the line striking the coast of Portugal at a point near Oporto. The statement of the discovery is enough to take away one's breath; but, with the history of the telegraph before us, we no more venture to deny than we do to affirm its possibility.—*The Round Table* (New York).

## BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 23.

### ISSUE DEPARTMENT.

Notes issued	£34,767,830	Government Debt	£11,015,100
		Other Securities	£3,934,909
		Gold Coin & Bullion	£19,767,830
	£34,767,830		£34,767,830

### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£14,790,181
Reserve	£3,630,178	Other Securities	£15,994,483
Public Deposits	£1,194,839	Notes	£11,197,485
Other Deposits	£19,200,180	Gold & Silver Coin	£1,197,010
Seven Day and other Bills	£605,124		
	£43,183,321		£43,183,321

Sept. 24, 1868.

GEORGE FORBES, Chief Cashier.

**HOLLOWAY'S OINTMENT AND PILLS.**—Safety combined with efficiency are the marked characteristics of Holloway's admirable remedies which require for their proper use little learning, for their favourable results little faith and moderate perseverance. Glandular swellings in the throat, neuralgia, tic-doloureux, rheumatism, gout, lumbago, and other diseases affecting the glands, muscles, and nerves of sensation are permanently eradicated by this healing anti-febrile and soothing preparation. It is also a perfect remedy for all skin diseases, and every kind of superficial inflammation, which soon lose their angry and painful character under this invaluable Ointment. The Pills have never been administered either by hospital or private practitioner in dyspepsia or liver complaints, without producing the desired result.

## Births, Marriages, and Deaths.

### MARRIAGES.

**FRY-COLE.**—September 8, at the Free Church, Calne, Wilts, by the Rev. Edwin Edwards, Jacob, son of Mr. W. Fry, of Stanley Abbey, to Elizabeth, fourth daughter of Mr. J. H. Cole, of Whetham. This being the first marriage solemnised in this church, the minister, on behalf of the congregation, presented the bridal pair with a handsomely bound Bible.

**SHERREN-CRICKETT.**—September 9, at Bishopsgate Chapel, by the Rev. E. Manning, the Rev. W. W. Sherren, Congregational minister, Portland, to Miss Annie Crickett, second daughter of the late Mr. James Crickett, of Cable-street, London.

**TURNER-CUMMING.**—September 15, at the Congregational chapel, Nantwich, by the Rev. Mr. Lewis. Duncan Turner, surgeon, Islington, London, to Janet Ramsay, only daughter of Peter Cumming, Nantwich. No cards.

**BRAID-ANGUS.**—September 17, at the Congregational church, Stoke-upon-Trent, by the Rev. Thomas Cooker, assisted by the Rev. John Thomson, D.D., of New York, Alexander Braid, Esq., C.E., of Calcutta, to Margaret, youngest daughter of Robert Angus, Esq., of Fenton-villa, Stoke-upon-Trent. No cards.

**RUSSELL-BELL.**—September 17, at Rusholme-road Chapel, Manchester, by the Rev. Alexander Thomson, M.A., James Buchanan, son of Mr. Peter Russell, to Fanny, daughter of Mr. James Bell, Manchester.

**TIDMAN-KERSHAW.**—September 17, at Streatham Church, by the Rev. Joseph Wallis, M.A., Robert Vaughan Tidman, Esq., of Lee, son of the late Rev. Arthur Tidman, D.D., of London, to Emma, daughter of the late James Kershaw, Esq., M.P., of Streatham. No cards.

**DAVIES-EVANS.**—September 22, at Victoria-road Congregational Church, Newport, Monmouthshire, by the Rev. Henry Olive, B.A., minister of the place, Mr. John Davies, iron merchant, to Miss Anna Maria Evans, daughter of the late Mr. John Evans, niece of the late Mr. Morgan Evans, High-street.

**BRIGHT-WILSON.**—September 22, at Eccleston Chapel, by the Rev. S. Martin and the Rev. J. S. Pearall, the Rev. J. S. Bright, of Dorking, to Isabella, only daughter of the late Archibald Wilson, Edinburgh. No cards.

**MOORMAN-HONYWILL.**—September 22, at the Independent chapel, Ashburton, by the Rev. F. F. Thomas, Torquay, the Rev. A. C. Moorman, Independent minister, to Mary, eldest daughter of Mr. Jonas Honywill, of Ashburton.

**HEATHCOTE-SANDERS.**—September 22, at the Lonsight Independent chapel, by the Rev. S. Sanders, of Bloxwich, uncle of the bride, the Rev. Obadiah Heathcote, of Settle, to Betsy, youngest daughter of Mr. William Sanders, of Leek.

**LOWE-BALLS.**—September 22, at the Primitive Methodist chapel, Catfield, Norfolk, by the Rev. F. Goodall, of Lowestoft, assisted by the Rev. G. Rudman, of Great Yarmouth, the Rev. T. Lowe, of Hull, to Charlotte Willoughby Riches, eldest daughter of Mr. J. Balls, grocer and draper, Catfield.

**FLETCHER-GRAVES.**—September 22, at the Independent chapel, Ryecroft, by the Rev. Thomas Green, Mr. Joseph Fletcher, to Miss Lucy Graves, both of Ryecroft.

**HALL-CHISLETT.**—September 24, at the Independent chapel, Staibridge, by the Rev. E. H. Perkins, uncle of the bride, Charles Matthew Hall, to Maria Chislett, both of London. No cards.

**BARKER-BURNAND.**—September 24, at Nether Chapel, Sheffield, by the Rev. H. Quick, Mr. Benjamin Barker, of Leeds, to Caroline, eldest daughter of Mr. Edwin Burnand, of Sheffield.

**LANE-HARRISON.**—September 24, at Square Congregational Church, Halifax, by the Rev. C. Illingworth, Mr. Robert Lane, to Mrs. Elizabeth Harrison, both of Halifax.

**RENTON-SHELDON.**—September 24, at the Upper Chapel, Norfolk-street, Sheffield, by the Rev. H. Hill, of Stannington, George, youngest son of the late Mr. Alexander Renton, to Elizabeth, only daughter of Mr. J. Sheldon, Sheffield.

**HAWKESWORTH-POLLARD.**—September 26, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Tom Maude, only son of Mr. Richard Hawkesworth, to Martha, youngest daughter of Mr. John Pollard, all of Leeds.

### DEATHS.

**NOTCUTT.**—September 15, at Cheltenham, suddenly, Mr. W. L. Notcutt, aged forty-nine.

**SPEIGHT.**—September 17, at 45, Arlington-square, Islington, aged five years, Edmund William, eldest child of Mr. E. T. Speight.

**LEWIS.**—September 20, of heart disease, Jane Pritchard Lewis, beloved wife of Mr. G. C. Lewis, of Knightsbridge, S.W., in the fifty-eighth year of her age.

**CARPENTER.**—September 27, at Gravesend, aged three years and four months, Edith, the dearly-beloved and only daughter of the Rev. R. W. Carpenter, late of Devonport.

**SLATTERIE.**—September 27, at Ebbw Vale, near Stroud, Mrs. Slatterie, the beloved wife of the Rev. John Slatterie, in the seventy-eighth year of her age, after a union of more than fifty-three years. She sleeps in Jesus.

## Markets.

### CORN EXCHANGE, LONDON, Monday, Sept. 23.

There was a moderate supply of English wheat to this morning's market, for which our millers would not offer the rates of this day as at night. Factors were not willing to sell on lower terms, consequently but little business transpired. The tone of the trade was worse. Red foreign barley sold at previous quotations. Malting barley slow; grinding, firm. Beans and peas each 1s. per qr. dearer. The arrivals of oats for the week are large, and comprise a rather larger portion of new from the near foreign ports than we have yet had since the opening of the season. For these the demand was not active, and the value declined 1s. per qr. from Monday last. Old was not lower, but the sale was limited.

### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red, old	— to —	Grey .. .. . 43 to 45
Ditto new	54 57	Maple .. .. . 44 46
White, old	— —	White .. .. . 41 47
„ new	57 62	Beliers .. .. . 44 47
Foreign red	56 60	Foreign, white .. .. . — —
„ white	60 63	
<b>BARLEY—</b>		<b>RYE .. .. . 40 42</b>
English malting	85 87	
Chevalier	43 49	<b>OATS—</b>
Distilling	38 42	English feed .. .. . 37 39
Foreign	34 38	„ potatoes .. .. . 31 33
<b>MALT—</b>		Scotch feed .. .. . — —
Pale	— —	„ potatoes .. .. . — —
Chevalier	— —	Irish black .. .. . 39 39
Brown	54 62	„ white .. .. . 33 35
<b>BEANS—</b>		Foreign feed .. .. . 23 28
Ticks	41 46	
Harrow	45 48	<b>FLOUR—</b>
Small	— —	Town made .. .. . 44 50
Egyptian	44 45	Country Marks .. .. . 40 41
		Norfolk & Suffolk 38 39

**BREAD.**—LONDON, Saturday, Sept. 26.—The prices of wheaten bread in the metropolis are from 8d. to 9d.; household ditto, 6d. to 7d.

### METROPOLITAN CATTLE MARKET.

LONDON, Monday, Sept. 23.—The total imports of foreign stock into London last week amounted to 18,533 head. In the corresponding period in 1867 we received 14,768; in 1866, 17,553; in 1865, 27,033; and in 1864, 17,347 head. The market was fairly supplied to-day with foreign beasts and calves, in, for the most part, fair average condition. Sales progressed steadily, and prices had an upward tendency. The arrivals of beasts fresh up from our own grazing districts, were only moderate, and in but middling condition. On the whole, the demand for most breeds ruled steady, at an advance in the quotations, compared with Monday last, of 2d. per 5lbs. The best Scots and crosses sold at 5s. 3d. per 5lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received 3,000 shorthorns; from other parts of England, 800 various breeds; from Scotland, 51 Scots and crosses; and from Ireland, 90 oxen, &c. There was a falling off in the supply of sheep compared with this day as at night; whilst the general quality of the arrivals was only middling. All breeds were in improved request, at 2d. per 5lbs. more money. The best Downs and half-breeds realised 5s. 3d. per 5lbs. Prime calves moved off freely, on rather higher terms. Inferior calves were a slow sale at late rates. The supply was moderately good. The demand for pigs ruled steady, at very full prices—viz., from 3s. 4d. to 4s. 4d. per 5lbs. The foreign pigs continue to arrive in good condition.

### Per 5lbs. to sink the Offal.

	s. d. s. d.		s. d. s. d.
Inf. coarse beasts	3 2 to 3 4	Prime Southdowns	5 0 to 5 2
Second quality	3 6 3 10	Lambs	0 0 0 0
Prime large oxen	4 0 5 0	Lge. coarse calves	3 0 4 0
Prime Scots, &c.	5 2 5 4	Prime small	4 8 5 4
Coarse inf. sheep	3 2 3 8	Large hogs	3 4 3 8
Second quality	3 10 4 2	Neatm. porkers	3 10 4 4
Pr. coarse woolled	4 4 4 10		

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 25s. to 27s. each.

### NEWGATE AND LEADENHALL, Monday, Sept. 23.

Although the supplies of meat on sale in these markets are by no means extensive, the demand is steady, at last week's quotations. The imports of foreign into London since our last have been 6 packages from Rotterdam, 47 from Hamburg, and 42 from Antwerp.

### Per 5lbs. by the carcase.

	s. d. s. d.		s. d. s. d.
Inferior beef	3 0 to 3 4	Inf. mutton	3 2 3 10
Middling ditto	3 6 3 10	Middling ditto	4 0 4 4
Prime large do.	4 0 4 4	Prime ditto	4 6 4 8
Do. small do.	4 6 4 8	Veal	3 4 4 8
Large pork	3 2 3 8	Small pork	3 10 4 8

**COVENT GARDEN MARKET, LONDON, Saturday, Sept. 26.**—The vegetable market continues to be tolerably well supplied, and out door fruit is still more plentiful than it was last week, with the exception of peaches and plums, which are now almost over for the season. Cadis water melons of excellent flavour realised from 12s. to 18s. per doz. Grapes of exquisite quality are arriving from Holland, and fetch from about 9d. to 10d. per pound. Kent oaks and alberts are coming in in abundance, and fetch somewhat lower prices than they did last week. Potatoes are small in size, and the majority of them by no means good. Flowers chiefly consist of orchids, asters, pelargoniums, fuchsias, mignonette, and roses.

**BOROUGH HOP MARKET, Monday, Sept. 21.**—Our market has hardly been so active during the past week, inferior grades moving off very slowly; bright coloury samples, however, are still in good demand, at full quotations. The continental markets exhibit a healthier tone, and a tendency to advance in price is apparent, both in the Bavarian and Belgian markets. New York advices to the 16th inst report the hop market as very quiet, with a fair stock of fine samples on offer. Mid and East Kent, 3l. 10s., 3l. 15s., to 7l.; West of Kent, 3l. 4l. 8s., to 5l. 8s. ex. 2l. 10s., 3l. 10s., to 4l. 8s.; Farnham, 4l. 10s., 5l. 15s. to 6l. 10s.; Country, 4l. 4s., 4l. 15s., to 5l. 5s.; Bavarians, 5l. 5s., 5l. 12s., to 6l. 8s.; Belgians, 3l. 6s., 3l. 10s., to 3l. 1s.; Yearlings, 3l. 10s., 4l., to 4l. 10s. The importations of foreign hops into London last week amounted to 189 bales from Antwerp, 4 Bremen, 207 Dunkirk, 136 Hamburg, 40 Ostend, and 244 bales Rotterdam.

**PROVISIONS, Monday, Sept. 28.**—The arrivals last week from Ireland were 2,312 firkins butter, and 2,756 bales bacon, and from foreign ports, 24,069 casks, &c., butter, and 1,340 bales bacon. The Irish butter market ruled steady, without change in obtainable prices; but the shippers now require advanced rates, in consequence of the high prices paying in Ireland. Foreign meat a fair sale; best Dutch declined to 12s. to 12s. 6d. The bacon market ruled quiet, without change in prices.

**POTATOES.**—BOROUGH AND SPITALFIELDS.—Monday Sept. 28.—These markets are well supplied with potatoes. The trade is rather quiet at our quotations. The imports into London last week consisted of 1,768 casks Devonshire, 360



sacks Antwerp, 1,028 sacks 67 bags Bonn, 48 tons Harbours, 150 bags 116 sacks 220 sacks Boulogne, 12 bags Hamburg, 228 bags Amsterdam, 75 bags Calais, 67 bags Dieppe, and 188 sacks Ostend. English Regents 80s. to 100s. per ton, Scotch Regents 100s. to 120s. ditto, Jersey 70s. to 100s. ditto, and French 40s. to 80s. ditto.

**SEED, Monday, Sept. 28.**—Not much passing in any description of Cloverseed; and prices were nominally the same as previously. White cloverseed was very dear, but not much doing in it. New white mustardseed sold at full rates for sowing. A few sales of trifolium continue to be made at comparatively high rates. Supplies of new winter tares were short, and prices were 6d. per bushel more money. New spring Konigsberg were offered at about half the price of new English winters. Maise sold steadily. Imports, 11,226 qrs.

**WOOL, Monday, Sept. 28.**—The market for English wool has remained in the same quiet state which has characterized it for some time past. The demand has been very limited, and no improvement has taken place in prices. We anticipate a slight revival in activity, now that the colonial wool sales have been brought to a close; but we do not look for any great upward movement in the quotations.

**OIL, Monday, Sept. 28.**—Lined oil has been dull, and drooping. Rape has been rather quieter. In other oils the business doing has been limited. Petroleum has ruled firmer, but turpentine has been neglected.

**TALLOW, Monday, Sept. 28.**—The market is firm, with a steady demand. Y.O. on the spot is quoted at 45s. 9d. Town tallow, 46s. 9d. nett cash.

**COAL, Monday, Sept. 28.**—Market without alteration from last day's rates. Wallsend Hettions, 19s. 8d.; Haswell, 19s. 8d.; Brandy Hettions, 18s.; New Belmont, 18s. 6d.; South Hartlepool, 17s.; East Hartlepool, 18s. 9d.; Tees, 18s. 9d.; Turnhall, 18s. 6d.; Eden Main, 18s. 6d.; West Wylam, 18s. 6d.; Hartley, 18s. 8d. Ships fresh arrived, 37; ships left from last day, 9—total, 46; ships at sea, 25.

### Advertisements.

#### ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rose, near Highgate.

The Committee have the pleasure to announce that a portion of the new buildings for 300 infants will be ready for occupation in October, when all now waiting for admission will be received, and those in the temporary homes, Albert-road, will be removed to their new habitation, which is built upon the Home principle, each cottage containing only 25 infants, under the care of competent nurses. Eight cottages have been erected. Eight more will follow as funds may be provided, making provision for 400.

The cost of seven of these cottages is partly met by individual payment, or by public subscription. The Committee will be happy to receive contributions for the eighth, as well as for the Central Buildings, comprising the domestic apartments, school, &c., which they very earnestly solicit, in order to meet the builder's requirements, which must be promptly met. They thankfully acknowledge the following:—

Her Royal Highness the Princess Royal of Prussia, with Portraits of her Royal Highness and family, for the Bazaar .....	£10 10 0
Their Imperial Majesties the Emperor and Empress of the French, a valuable set of China, for the Bazaar .....	10 10 0
His Grace the Archbishop of Canterbury .....	43 10 1
Collection at St. Mary's Church, Hornsey-rose, after Sermons by the Vicar, the Rev. Reginald Guntery, M.A. ....	200 0 0
James Clarke, Esq., contributions in answer to the appeal in the Christian World, 2nd payment of ..	1 10 0
Five motherless and two fatherless little ones, for the support of one child, a monthly payment of ..	10 10 0
Charles Brodie Sewell, Esq., M.D. ....	5 5 0
M. C. A. ....	15 17 1
Crouch and Chapel, after a Sermon by the Rev. Alexander Hannay .....	
A parcel of children's underclothing, by a Lady. A box of toys and a basket of toys, all of which are very acceptable.	

Further contributions to any amount will be most gratefully received.

JOSEPH SOUL, Hon. Sec.  
Office, 56, Ludgate-hill, E.C.

#### ALEXANDRA ORPHANAGE for INFANTS.—CANDIDATES, between one and five years of age, for the NOVEMBER ELECTION, should be at once nominated. The Lists will shortly close.

JOSEPH SOUL, Hon. Sec.  
Sept. 30, 1868.

#### PROTESTANT UNION, for the BENEFIT of the WIDOWS and CHILDREN of PROTESTANT MINISTERS of all DENOMINATIONS.

**DIRECTORS.**  
Revs. Dr. Halley, John Stoughton, Robert Ashton, John Kennedy, A.M., Dr. G. Smith, T. W. Aveling.

This Society affords the most advantageous medium, through which Ministers, by the payment of an annual premium, can secure a proportionate annuity for their Widows, or an equivalent advantage for their Children.

At the last valuation the premiums of all members, admitted prior to January 1st, 1866, were reduced 20 per cent.

Communications may be addressed to the Secretary, Rev. CHARLES FOX VARDY, at the office, 7, Blomfield-street, Finsbury, E.C., where attendance is given every Tuesday and Friday, from Eleven to One o'clock.

#### APPRENTICESHIP SOCIETY.

At the HALF-YEARLY MEETING, held at 18, South-street, Finsbury, on TUESDAY, September 29th, 1868, the following were the successful candidates:—

1471. Ebenezer T. Nicholson.	806. Edward J. Hewitt.
1265. Arthur T. Clare.	714. Owen J. Jones.
683. Thomas H. Jones.	655. Frederick Merchant.
867. Samuel J. H. Silcocks.	650. Jason Neville.

WILLIAM TYLER, Chairman.  
I. VALE MUMFERY, } Hon. Secs.  
W. WELLS KILPIN, }

#### BURDETT-ROAD CONGREGATIONAL CHURCH, STEPNEY, E.

Minister: Rev. THOS. STEPHENSON.

A FANCY BAZAAR, in aid of the Building Fund of this Church, will be held in the Warehouse of Messrs. Scrutton and Campbell, West India Dock-road (kindly lent for the occasion), on WEDNESDAY, THURSDAY, and FRIDAY next, Oct. 7th, 8th, and 9th. To open each day at Two p.m., and close at Nine.

Admission:—First and second day, 1s.; Double Ticket, 1s. 6d. Third day, 6d.

Trains from Fenchurch-street to Limehouse Station (close by the Warehouse) every quarter of an hour.

#### LONDON MISSIONARY SOCIETY.

##### MADAGASCAR MISSION.

In consequence of the gladdening tidings recently received from Madagascar, showing how wonderfully God has answered the prayers of His people, the Directors have felt it most desirable to afford an opportunity to their friends and the Christian public generally to express their united thanksgiving to Almighty God, and therefore propose to hold a PUBLIC MEETING at CLAREMONT CHAPEL, near the Angel, Islington, on WEDNESDAY Evening, October 7th, 1868, when the Revs. Dr. MULLEN and W. ELLIS will give interesting details, and various Ministers and Friends lead the devotional exercises.

The Meeting will commence at Seven o'clock.

#### REOPENING of PADDINGTON CHAPEL, 1, MARLBOROUGH-ROAD.—Pastor, the Rev. G. D. MACGREGOR—after complete renovation.

CONTINUATION of SERVICES:—Thursday, Oct. 1, the Rev. John Edmonds, D.D., of the Presbyterian Church, Highbury, will preach at 7 o'clock. Sunday, Oct. 4th, the Rev. Richard Roberts, of the Wesleyan Chapel, St. John's Wood, will preach Morning at 11, and the Rev. Timothy East in the evening, 6.45. Wednesday, Oct. 7th, the Rev. C. H. Spurgeon will preach at 7. Collections in aid of the Chapel Improvement Fund.

#### THE ASYLUM FOR IDIOTS, Earlswood, Redhill, Surrey.—The AUTUMNAL ELECTION of this Charity will occur on Thursday, the 29th October, at the London Tavern, Bishopsgate-street, for the purpose of choosing 35 applicants, viz., five for life, and 30 for the ordinary period of five years, from a list of 230 approved candidates, without prejudice to scrutiny. The poll will commence at Twelve, and close at Two o'clock precisely.

JAMES ABBISS, Esq., J.P., Treasurer, in the Chair. The Board are thankful to say that the continued benevolent support of the Subscribers enables them to admit at this Election the same number as at the last, viz., five for life, and thirty for five years.

Annual Subscriptions, 10s. 6d., or £1 1s.; Life ditto £25 5s., or £10 10s.

WILLIAM NICHOLAS, Secretary.

N.B.—The Subscribers are informed that the Board discontinue the practice of friends of candidates applying for postage-stamps to assist them in their canvass, and they recommend the Subscribers not to reply to such applications.

Office, 29, Poultry, E.C., Sept., 1868.

#### THE ASYLUM for IDIOTS, Earlswood, Redhill, Surrey.—The Board of Management desire to call attention to the urgent need of this Charity.

The Asylum already contains 490 inmates. Upward of 200 cases are waiting admission, and fresh applications continually increase.

CONTRIBUTIONS are therefore earnestly solicited, in order to provide increased accommodation, and an earnest appeal is made to friends and the public. 35 cases will be elected at the ensuing election on 29th October.

JAMES ABBISS, J.P., Treasurer.  
WILLIAM NICHOLAS, Secretary.

Subscriptions thankfully received by the Secretary, Mr. William Nicholas, to whom all orders should be made payable; and by the bankers, the London Joint-Stock Bank, Princess-street, City.

Office, 29, Poultry, E.C., Sept., 1868.

#### MIDLAND RAILWAY.—OPENING of the NEW ST. PANCRAS STATION.—On and after THURSDAY, October 1st, the business of the Midland Company, now conducted at the Great Northern Station, King's Cross, will be transferred to the New St. Pancras Station; and the Main Line Trains of the Company will run by the New Route through St. Albans and Luton, from and to that Station, and will be in connection at the Kentish Town Station with Trains from and to Moorgate-street and the whole of the Metropolitan System.

For particulars of Trains see Time-Tables issued by the Company.

JAMES ALLPORT, General Manager.  
Derby, September, 1868.

#### A BOOT and SHOE MAKER WANTED, to do Women's and Girls' Work. Apply, S. Reynolds, Church-street, Waltham Abbey.

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#### A WIDOW LADY wishes to meet with a Respectable Person who would pay a small sum for board and assist a little. Would have a comfortable home. Reference given and required. Dissenters preferred.

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Address, C. C., care of Mrs. Richard Walters, Newport, Barnstable, North Devon.

#### THE NEW ELECTRIC ORGAN, daily at a quarter to three and a quarter to eight. Organist—Herr Schalkenbach. Optical Lectures and Professor Pepper's New Lecture on the last "GREAT SOLAR ECLIPSE" Re-engagement of George Buckland, Esq., for his Popular Musical Entertainment. All the other Lectures and Entertainments as usual at the ROYAL POLYTECHNIC. Open from 12 to 5 and 7 to 10. Admission to the whole, 1s.

#### HOWARD HOUSE SCHOOL, Thame, near Oxford, has been conducted by Mr. MARSH for upwards of 25 years. It is a practical commercial school, giving more than ordinary attention to subjects required in business. In 1851 the pupils prepared for the Queen's Penmaker, Joseph Gillott, Esq., of Birmingham, the only specimens of penmanship which were received in the world's exhibition. During the Exhibition of 1862 the pupils showed the best specimens of bookkeeping, commercial correspondence, and drawing, in the Crystal Palace. This School has been enlarged four times during the above period, and new premises are now being built, consisting of large school room, six class-rooms, bath-room, dining-hall, and dormitories. Mr. Marsh is assisted by six resident masters and two lady assistants. Prospectuses, with full particulars, on application.

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The general course includes the Classics, Mathematics, the ordinary studies of an English Education, and French and German.

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